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T H E  
Strong Helper,  
OFFERING TO BEARE  
EVERY MANS BURTHEN.

OR,  
A TREATISE, TEACHING  
in all troubles how to cast our burden  
*upon God: but chiefly deliuering infallible*  
grounds of comfort for quieting of trou-  
bled consciences.

By IOHN HAIVVARD.

The second Edition, corrected and enlarged.

PSAL. 31. 22. *Though I said in my haste, I am  
cast out of thy sight, yet thou heardest the voice  
of my praier, when I cried unto thee.*



¶ Imprinted at London by IOHN BEALE,  
for William Welby. 1614.



T H E

# Strong Helper

OFFERING TO BEAR

THEY MAKE A MAN

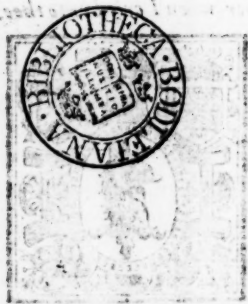
A TRIBUTE, TEACHING

in all things how to call our brethren  
to the same high and holy service  
and to the same glorious inheritance  
in the Kingdom of God our Father

By JOHN HAYWARD.

Tracts and Sermons, &c.

London: Printed by J. B. G. & Co. in the Strand, 1814.



Printed in London by J. B. G. & Co. 1814.



TO THE VVOR.

shipfull and his most kind

and louing friends, Master

Israel Owen, and M<sup>is</sup>. Bath.

Shaba Owen his  
wife.

**I**N the first publicati-  
on of this Treatise (the  
argument whereof is  
more agreeable to the  
hungry & fires of a troubled soule,  
then to the dainty appetite of  
them that seeke to haue their  
A3 eares

## The Epistle

eares delighted with fine inuention)  
I commended it to none, but vnto  
such as had the only neede thereof;  
euen to them that are weary and  
laden, which grone vnder that bur-  
den, whereof none can ease them, but  
only he that beareth vp all  
things by his mighty word. Heb.  
13. And healeth those that are  
broken in heart, and giueth me-  
dicine to heale their sicknesse.  
Psal. 147. 3.

At this second edition I haue  
been bold to publish it vnder your  
Worships name, not that I haue a-  
ny higher conceit of it now, then at  
the first; to thinke it now worthier,  
then at that time, to beare it in the  
forehead thereof the name of any  
worship

## Dedicatorie.

worshipfull patron. For though it  
bee in some places altered, and in  
some enlarged: yet our bookes grow  
not under our hands, as our chil-  
dren doe, to become fairer, stronger,  
and wiser by continuance of yeeres:  
but they retainne (with little alte-  
ration) their first proportion and  
members. And this little booke, as  
it was at the first, so it remaineth  
no other, then a knitting together  
(in one continued discourse) of those  
observations, which in my publike  
exercise I deliuered in many Ser-  
mons, when I intreated of that text  
of Scripture, which I haue put  
downe in the beginning as the argu-  
ment of the whole worke.

But finding my selfe inde bted

A 4

unto

## The Epistle

Unto your loue, in a greater measure then I am able to make satisfaction for ( which loue of yours to me hath continued now about twenty yeeres, and about all other proofes thereof, hath lately declared it selfe in a most free and kinde offer of extraordinary fauour ) I haue been bold in this dedication to resisie vnto you. as I was able, my thankefull heart, which is the best recompence that my weake estate is able to affoord. And with this little booke which I offer vnto your Worshippes I offer vnto Almighty God, my most hearty praiers, that the father of mercy, & God of all consolations, will euer continue vnto you, and your posterity

## Dedicatorie.

*rity, the abundance of his grace,  
both for a long and happy life in  
this world, and for a seasonable and  
christian departure hence, that af-  
ter your yeeres bee compleate on  
earth, you may raigne with*

*Christ for euer in Heauen.*

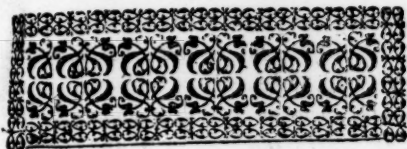
*From my house in Wool-  
church this thirteenth<sup>th</sup>  
of Nouember.*

1613.

Your Worships wel-willer

John Hayward.

7



To him that is wearie  
and laden.

**S**ALOMON in the  
Prouerbs affirmeth, that  
he that is full despiseth  
a hunnie combe. And  
one wiser then Salomon  
tellet<sup>h</sup> vs in the Gospell, that the whole  
haue no neede of the Phisition: Idley  
therefore shoul<sup>d</sup> I offer my labour in this  
treatise to them that are full, and liue at  
ease, who bearing no burden, or in their  
strength not feeling what they beare,  
would reiect my offer as a mocke, & say  
vnto me, Brachia da lasso potius pren-  
denda natanti, offer your hand to him  
that is ready to sinke in the floud, we haue  
no



## The Epistle

no neede, we sit safe upon the shore.

If these mens securitie be sound, I wish it may be durable unto them: and as they haue no desire vnto, so I wish they may neuer stand in neede of the counsell contained in this booke: this I wish them out of loue, though (out of iudgement) e know, if they belong to Christ, the time will come, when they must beare a crosse, and follow him.

But with hope of better acceptation, I offer my counsell here following vnto thee, that seeiest the burden that thou bearest, and gronest vnder the burden that thou feelest. Salomon in the forenamed place telleth vs, that to the hungry soule euery bitter thing is sweete And the Lord Iesus affirmeth the sicke to stand in neede of the Physitions helpe. Thy burden maketh thee as fainting labourer to long for relcefe, and the crumes of Gods mercy, easing thy ouercharged soule, would be acceptable to thee: and the paine of thy diseased spirit, more  
sicke

## to the Reader.

sicke of thy tentation, then of a burning feauer, maketh thee desirous of the Physicians helpe, thou criest in thy grieve, *Rebus succurrite leſis*, helpe my greened estate, and the offer and assurance of helpe and health cannot but bee ioyfull vnto thee.

If thy greefe and wearines be occasioned; by any troubles of this life, if it grow from any secular & worldly cause, I haue reduced all such burdens vnto fower heades. Because either it is some want in our worldly estate, which commonly is the burden and trouble of the multitude: or, if wee bee that way well stored, it is some trouble domesticall and neare vnto vs, either in our selues or in our house habitation or kinred: or if we haue peace in our habitation, ioy in our kinred, friends and seruants, with life and health as we desire, then there is some more remoued person, or more remoued accident, that is the cause of greefe care and feare vnto vs: or if a-  
broad

## The Epistle.

broad aswell as at home, and among strangers aswell as among friends and neighbours, we liue without disturbance, yet we often finde difficulties in the duties of our callings, or we meete with oppositions, and are wronged with mistakings, & are euill rewarded for our well deserving. Within the compasse of one of these foure heads fall all such secular and worldly burdens, and in the first place, I haue giuen aduice concerning these: perhaps not altogether such as some wise men, well seene and traded in worldly causes would giue, but surely such as an honest man should giue, and such as he must obserue, that looketh to obtaine ease and helpe from God.

If thy trouble and greefe be of another kinde, if thy burden be spirituell, and the whole busines lieth more directly betweene God and thee, and either as an honest man thou art greeued that thou canst not serue him as thou shouldest, or so humbled that thou art greeued that thou  
hast

## to the Reader.

hast sinned against him as thou shouldest not, and fearest punishment for that sin: these troubles I haue reduced to two heades, for either the lustes of our flesh fighting against our soules, doe crosse vs in the waies of trueth and righteousness, so that we cannot doe the good we would, and the euill we woud not, that we doe: and our desires being as the desires of the children of light, our deedes become as the deedes of the sonnes of darknes. Or else, hauing in time of our securitie, given way vnto our owne lusts, vnto the worlds allurements, and to Satans temptations, our sinnes are called to remembrance, are set in order against vs, with full manifestation of the wickednes of them, & of all that wrath that they haue kindled in heauen, and of all that punishment that they haue deserued in hell, to the incredible terror of our conscience. Vnder these two heades of the lustes of the flesh, and accusing thoughts, of the dominion  
of

## The Epistle

of sinne, and the reward of sinne, fall all those spirituall burdens, that are heauie to the honest minde and to the humbled spirit. And of these I haue giuen aduice in the second place, that if it happen to be last learned, yet it may be longest remembered.

And because the burden of accusing thoughts is euen as the gates of hell: for it is true that Saint Gregorie saith. Inter multiples humanæ animæ tribulationes, among the manifold tribulations of the soule of man, and the innumerable troubles of afflictions, Nulla est maior quam conscientia delictorum, there is none greater then the conscience of our sinnes. (Hee might haue said, none like it, none equall vnto it) for in other troubles, which are in a sort without vs, and strue to breake in vpon the heart, the troubled man (saith Gregorie) Ingressus in interiora mentis penetralia, entering in into the

to the reader.

the closet of his heart, there calleth  
upon God where no man seeth: yea also  
he shutteth the dore of his heart against  
these assailing troubles, & keepeth peace  
within. But malæ conscientiæ tribu-  
lationem perferens, in arcano cordis,  
deum non inuenit: He that indureth  
this tribulation of an euill consci-  
ence, of a wounded conscience still accu-  
sing, findeth not God in the secret of  
his heart, hath not that free, as a retiring  
place, where quietly he may confer with  
God: but the plague beginneth within  
his heart, and the fire is kindled in the  
mouth of the spring, where the liuing  
waters of comfort should flow.

Therefore in that argument I haue  
laboured to be more full, and not onely  
in a direct path haue led the afflicted  
sinner to see his sinne to bee pardonable,  
and himselfe to be allowed, yea comman-  
ded to craue forgiuenes of it, and God  
also bound by promise to grant it: which

a

he

## The Epistle.

he will doe, and (hauing promised) cannot denie to doe, if we seeke it aright and may doe without any impeachment of his holy and seuerer iustice, hauing receiued full satisfaction in the death and sacrifice of his Sonne. But because the old serpent is subtile, and the poore sinner is weake, and that cunning craftis master of all tentations and snares, doeth sophistically frame many dangerous arguments, and putteth them into the minde and mouth of the affrighted and distempered sinner, making him ouer wittie to disclaime his part in God, and his inheritance in heauen: and ouer confident in his feare, and ouer resolute in his doubting, so to drue him (if it might bee, and which the diuel doeth most desire) into finall despaire; therefore haue I at large answered those arguments out of the word of God, and with the sword of the spirit I haue cut asunder the cords of those snaring objections, which the enimie had bound more  
fast

to the reader.

fast and close then were the cordes  
of Gordius: and I haue indenoured to  
doe this in a plaine and familiar stile.

Others dedicate their workes to hono-  
rable patrons, because they are worthy of  
honorable patronage: I haue no such opi-  
nion of mine, I offer my labour, as a lou-  
ing seruice vnto thee. They seeke a de-  
fender, I seeke a reader: not one to coun-  
tenance or commend what is written,  
but one that might profit by that which  
I haue written: and therefore I present  
it to thee, that art wearie and laden, to-  
gether with my heartie praier vnto God  
for thee, that it may be (by Gods bles-  
sing) a meanes of thy refreshing: intrea-  
ting thee to read it thorough: & againe  
to read all that part that concerneth the  
last burden which is the burden of accu-  
sing thoughts, to thee the most heauie.  
Learne thou to depend vpon God, to  
feare him, and to abstaine from sinne,  
& he will be vnto thee a Father of mer-



## The Epistle.

he will doe, and (hauing promised) cannot denie to doe, if we seeke it aright and may doe without any impeachment of his holy and seuerer iustice, hauing receiued full satisfaction in the death and sacrifice of his Sonne. But because the old serpent is subtile, and the poore sinner is weake, and that cunning craftmaster of all tentations and snares, doeth sophistically frame many dangerous arguments, and putteth them into the minde and mouth of the affrighted and distempered sinner, making him ouer wittie to disclaime his part in God, and his inheritance in heauen: and ouer confident in his feare, and ouer resolute in his doubting, so to drue him (if it might bee, and which the diuel doeth most desire) into small despaire; therefore haue I at large answered those arguments out of the word of God, and with the sword of the spirit I haue cut asunder the cords of those snaring obiections, which the enemie had bound more  
fast

to the reader.

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last burden which is the burden of accu-  
sing thoughts, to thee the most heauie.  
Learne thou to depend vpon God, to  
feare him, and to abstaine from sinne,  
& he will be vnto thee a Father of mer-

## The Epistle &c.

*cy and a God of comfort. Vnto whose  
mercy in Iesus Christ I commend thee,  
taking my leaue this 21. of Ianuary.  
From my house in Wool-church in  
London.*

Thine in the Lord

IOHN HAIVVARD.





*The Contents of the seuerall  
Chapters of this booke.*



HE first Chapter sheweth  
the context. And diui-  
deth the text. pag. 1.

2 The second Chapter ma-  
keth obseruation from  
the person instructing.

pag. 3.

3 The third Chapter maketh obseruation from  
the person instructed. pag. 6.

4 The fourth Chapter diuideth the instruction  
into a precept and a promise: and in the pre-  
cept sheweth what is ment by the name of bur-  
den, and setteth downe the seuerall sorts of  
burdens. pag. 9

5 The fift Chapter teacheth what it is to cast our  
burden vpon God in generall rules, without  
reference to any particular sort of burdens.

pag. 21.

6 The sixt Chapter giueth warning of two par-  
ticular sorts of burdens that must not be cast  
vpon God. pag. 31.

7 Our burdens to be cast vpon God being some  
secular, some spirituall. The seuenth Chapter

a 3

teacheth

## *The Contents*

- teacheth how to cast the first secular burden of worldly cares and want of things necessarie vpon God. pag. 36.
- 8 The eight Chapter teacheth generall rules how to cast the second secular burden of domesticall troubles vpon God. pag. 52.
- 9 The ninth Chapter teacheth particular rules for the casting of particular domesticall troubles vpon God. pag. 71.
- 10 The tenth Chapter teacheth how to cast the third secular burden of troubles more remote vpon God. pag. 123.
- 11 The eleuenth Chapter teacheth how to cast the fourth and last burden of secular troubles, which is the difficulties of our callings vpon God. pag. 140.
- 12 The spirituall burdens are either the rebelling lustes of the flesh, the honest mans burden, or accusing thoughts breeding terrors of conscience, the humbled mans burden. The twelue Chapter teacheth how to cast the burden of rebelling lustes vpon God. pag. 152.
- 13 The thirteenth Chapter beginning with accusing thoughts, if the sinner be charged in a generall & confused manner, with an euill heart, teaching how to seeke ease by casting that burden vpon God. pag. 172.
- 14 If the sinner be charged with particular sinnes and findes them done in the time of his ignorance, the fourteenth Chapter teacheth him how to seeke ease by casting that burden vpon God. pag. 189.
- 15 If this particular sinne were committed against his knowledge, but either the sodaine tentation

*of this Booke.*

on gaue him no time to consider, or the violent temptation left him no power to resist, the fifteenth Chapter teacheth how to seek ease by casting this burden vpon God. pag. 197.

16 If his particular sinne were committed with full consent of will, the sixteenth Chapter teacheth how to obtaine ease by casting this burden vpon God, because onely the sinne against the Holy Ghost is vnpardonable. And his sinne is proued not to be that sinne, whereof God neuer giueth repentance, and therefore neuer forgiveth it. pag. 208.

17 Hence follow obiections made by his troubled minde. And first he objecteth that his sinne comes so neere that vnpardonable sinne, that the angry eye of heauen can see no difference: and though his sinne be pardonable, yet it is punishable: and lesse sinnes then his are punished therefore why not his. The seauenteenth Chapter answereth this objection. pag. 225.

18 His second objection is, the iustice of heauen cannot suffer such sinne as his to passe vnpunished: and the holines of heauen will not admit such sinners as hee to enter. The eighteenth Chapter answereth this objection. And addeth encouragements from the promise of God and commandement of Christ. pag. 234

19 His third objection is against Christs commandement, as not pertaining to him, he may not aske forgiveness of sinnes, because he cannot call God his father. The nineteenth Chapter answereth this objection, pag. 247.

20 His

## *The Contents*

- 20 His fourth obiection is against Gods promise as not pertaining to him, because it was Gods couenant with the house of Israell, and he is no Israelite, neither after the flesh nor after the promise. The twenieth Chapter answereth this obiection. pag. 264.
- 21 His fift obiection is, notwithstanding Christs commandement to aske, and Gods promise to grant forgiuenes, yet many perish therefore why not he? The one & twentieth chapter answereth this obiection, shewing the conditions of obtaining forgiuenes to be repentant toward God, faith in Christ, and charitie toward our brethren. pag. 275.
- 22 His sixt obiection is; There is in him neither repentance nor faith nor loue. The two and twentieth chapter answereth this obiection. pag. 302.
- 23 His seuenth obiection is; His heart is euen full of all euill thoughts. If they rise out of his owne heart, it is incurably euill, if the diuel thrusts them in, his heart is irrecoverable in the deuils power. The three and twentieth chapter answereth this obiection. pag. 312.
- 24 His eight obiection is this; The law of God curseth transgressors, hee is a transgressor, therefore by the law of God accursed, the foure and twentieth chapter answereth this obiection. pag. 330.
- 25 His ninth obiection is, He cannot pray, & alledgeth many impediments. The fve & twentieth chap. answereth this obiection. pag. 340.
- 26 His tenth obiection in an extreame fit of his [disease is this; He is forsaken of God, hee is a child

*of this Booke.*

- child of perdition and lost, and he is a reprobate. The six & twentieth chapter answereth this obiection. pag. 368.
- 17 His eleuenth obiection is the height of dispaire. He saith he must and will die, and must and will be the instrument of his owne death, and alledgeth reasons for it, some to proue from the iustice of the fact, some from the aduantage. The seuen and twentieth chapter, in answer to the obiection, sheweth the foulenes of the fact. pag. 421.
- 18 The eight and twentieth chapter examineth and answereth his reasons, both for the supposed iustice & for the supposed aduantage of the fact, shewing their weakenes and errour. pag. 468.
- 19 Being driuen from his desperate resolution, he maketh a twelfth obiection from his vnworthines of life, and of the comforts of life, concluding that hee must and will abstaine from them. The nine and twentieth chapter answereth this obiection. pag. 517.
- 30 A thirteenth obiection is from the feare of death, that either he shall die before this temptation be ouercome, or that it will be renewed after death, as in the proper place, for then sinnes are brought to iudgement. The thirtieth chapter answereth this obiection. pag. 533.
- 31 A fourteenth obiection is a matter of discomfort, namely, that all things that minister delight and comfort to others, are vnto him mingled with grieffe and feare. The one and thirtieth chapter answereth this obiection and conuerteth the precept. pag. 559.
- 32 The



## *The Contents.*

- 31 The two and thirtieth chapter beginneth the promise pronounced in words answerable to his owne present estate. pag. 569.
- 33 The three and thirtieth chapter handleth the first part of the promise in these words he will nourish thee. pag. 578.
- 34 The fower and thirtieth chapter beginneth the second part of the promise in these words, He will not suffer the righteous to fall for euer, Mens falles are here shewed to be either into sinne or into miserie, and this chapter sheweth that God will not suffer the righteous when they fall into sin, to lie in it for euer. pag.
- 35 The five and thirtieth chapter sheweth that God will not suffer the righteous when they are fallen into miserie either inward or outward, to lie in it for euer. pag.
- 36 The six and thirtieth chapter gathereth the conclusion of all the whole treatise, pag.



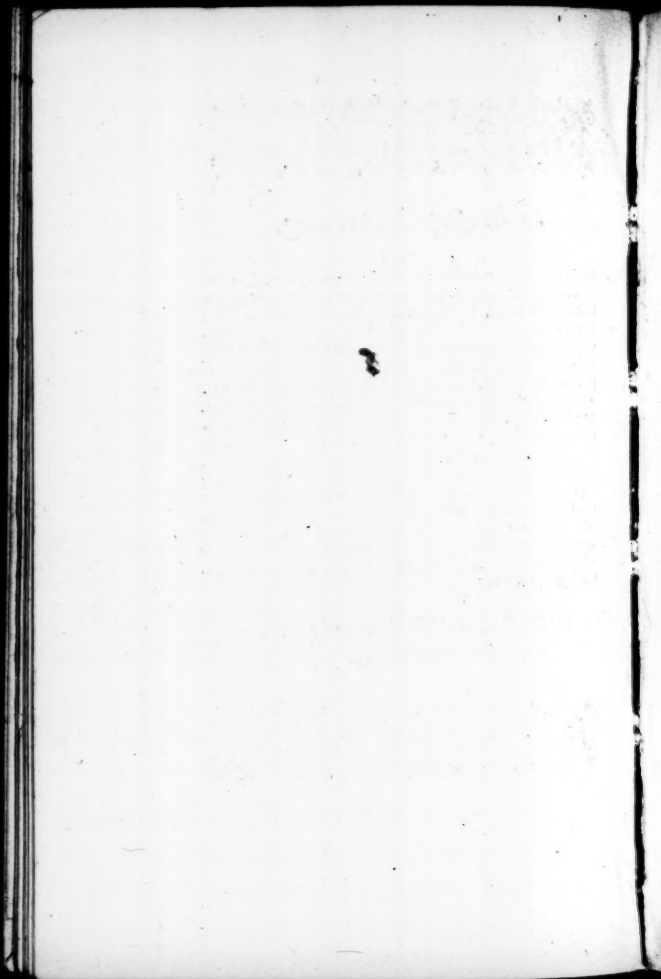


### *Faults escaped in Printing.*

Pag. 19. line. 7 read wight. p. 23. l. 13. r. you. p. 54. l. 12 for  
& r. a. p. 84. l. 8. r. their burde. p. 88. l. 17. r. for mat man. p. 89  
l. 3. r. by the. p. 92. l. 5. r. Aramite. p. 104. l. 12. r. no meate  
and l. 13. r. no drinke and l. 27. r. eticue. p. 105. l. 13. r. repen-  
tance. p. 139. l. 8. r. trieth. p. 141. l. 15. r. offices. p. 152. l. 26. r.  
to betraie p. 153 l. 6. for troubles. r. burdens. p. 160. l. 25. r.  
pntreth. p. 164 l. 6. r. mecrely. p. 172. l. 12. r. multer master. p.  
183. l. 26. r. louing. p. 208. l. 25. for that. r. no constancie. p.  
225. l. 14. r. to shew for. p. 248. l. 13. r. but I. p. 290. l. 11. r.  
budding p. 315. l. 20. r. deriued. p. 320. l. 12. r. had covered.  
p. 356. l. 2. r. serue the. p. 367. l. 13. r. and of the. p. 360. l. 12.  
r. thou knowest whereof. p. 392 l. 27. r. and serue him. p. 424  
l. 2. r. dragon. p. 427. l. 29 r. in mine hurt. p. 428. l. 3. r. they  
tooke them. p. 432. l. 28. r. coniecture vnto me p. 436. l. 8. r.  
perleueth. p. 442. l. 13. r. passibus. p. 457. l. 7. r. limme. p.  
465. l. 11. r. arts. p. 482. l. 20. r. he receaueth. p. 490. l. 11. r. cut  
of. p. 502. l. 16. r. vnexpected. p. 527. l. 15. r. idlie. p. 560. l. 13. r.  
without content.

*Other letterall faults good gentle  
reader beare withall.*







# THE STRONG HELPER.

PSAL. 54. 22.

*Cast thy burden upon the Lord, and hee  
shall nourish thee: he will not suffer  
the righteous to fall for ever.*

CHAP. I.

**T**HE violence of *Saul* and  
enuy of his courtiers had  
bred ynto *David* trouble  
and danger. This trouble  
and danger had affright-  
ed his mind, so that trembling feare  
and horror oppressed his heart, as ap-  
peareth in the first eight verses of this  
Psalme.

His trembling feare and horror  
made him flye ynto God, before whom  
he complaineth of the most perfidious

B

false

falsehood of his enemies; and at the hands of God he craueth (in iustice) their death and destruction. This appeareth in the next seauen verses of the Psalme.

By this time his mind is somewhat calmed, hauing vented his griefe into the bosome of God, and therefore from the beginning of the sixteenth verse he speket in another temper, partly professing his owne comfort, and faith (whereto euen the falshood of his enemies, detestable before God, gaue some strength) and partly instructing others how, in like assault of trouble, they may grow vnto like comfort.

What is  
in the text

.3XV3

He professeth his owne recovered comfort in all these verses, beginning with the sixteenth, to the end of the Psalme (my text excepted) and he instructeth others in my text.

Those whom he instructeth are such as himselfe lately was, namely men ouercharged with some heauy burthen.

The instruction that he giueth them is the same that he followed himselfe when he was burdened, namely, by faith and praier to turne the burden  
vpon

upon the shoulders of God ; in these words, *Cast thy burden upon the Lord.*

The successe that he promiset them (observing his instruction) is the same that he found himselfe, namely reliefe helpe and deliuerance from God in these words, *And he shal nourish thee: he wil not suffer the righteous to fall for ever.*

Some profitable obseruations may be drawn from the persons, instructing and instructed : and some from the instruction it selfe. These things shall be handled in order.

CH AP. 2.

**T**He person instructing declareth true charity, seeking to further others in obtaining mercy, as he (before) had been furthered himselfe, according to a good rule of our blessed sauiour, giuen in word to *Peter*, but recorded in writing for all. *When thou art converted strengthen thy brethren.* That is, when thou hast found fauour with God, teach others the way how so to seeke, that they also may find the same : and

Observation from person instructing.

in all things impart vnto others the good that hath been imparted to thee.

He that escaped a danger in the way, will he not giue warning to his neighbour that is to trauell the same way? and he that hath recovered health by any good meanes, will he not in his neighbours sicknesse, acquaint him with the meanes for his recovery? certainly an honest man will.

This rule should be kept in al things, but especially in the best things: when thou hast learned the truth, seeke to recouer thy brother out of error: when thou hast obtained grace to amend thy waies, seeke to recouer thy brother out of the bands of sinne: and when thou hast won true comfort of heart, vnto thy selfe, helpe to settle the peace of thy brothers conscience.

*Andrew* hauing found Iesus brought his brother *Simon* to him. *Philip* hauing found him brought *Nathaniell* to him. And the woman of *Sichar* hauing found the *Messias*, called her neighbours saying, *Come see a man that hath told me all thinges that euer I did: is not he the Christ?* When thou hast found

*Ioh. 4. 29.*

*The Strong helper.*

found God, yea rather hast bin found of  
God in any mercy shewed vnto thee,  
teach thy brother how to goe forth  
to seek the Lord; that he also may find  
him and be found of him.

For no man receiueth any blessing of  
God for his sole priuate vse, but that he  
should communicate the same to others

It is a good saying of *Chrysostome*; *It* *Hier. to Jo*  
*1. Corin.*  
*belongeth to him that receiueth, to commu-* *in morali*

*nicate his good to others:* and hee proo-  
ueth it by the members of the body,  
that communicate their faculties to the  
whole body, and turne priuate possession  
into publike vse: and by the professors  
of arts and sciences that communicate  
their skill and worke vnto others. And  
he doubteth not to affirme that who-  
soever refuseth to communicate the  
skill and blessing whatsoever, that he  
possesseth, to the benefit of others, hur-  
teth, yea destroyeth both himselfe and  
others. Study therefore to make com-  
mō the mercy shewed to thee. This doth  
*David* hauing found comfort by tur-  
ning his griefe vpon God, he teacheth  
others to doe the like. Thus much of the  
person instructing.



## CHAP. 3.

Obserua-  
tion from  
person in-  
structed.



Mat. 11. 28

HE person instructed is deciphered by his condition, intimated in the name of burden, when he saith, *Cast thy burden*: namely the man that in his soule is overcharged with griefes and cares and feares, as with a heauy burden: such as the Lord speaketh vnto in the Gospell, saying, *Come vnto me all ye that are weary and laden, and I will refresh you.* If a burden be heauy it ladeth, if it lie long vpon vs, it weariech: to men so laden and wearied, the Lord Iesus offereth comfort. And vnto the same men, to preuent overlading and wearinesse, as also to procure their ease that are overladen and wearied, *Dauid* giueth this instruction. *Cast thy burthen vpon the Lord, and he shall nourish thee. &c.*

Of men so burdened here are wee taught, to haue compassion, and to labor by counsell and all good meanes to procure their comfort and ease. Thereto pertaines that precept of God, *Comfort yee, comfort yee my people, will your God say*

Esa. 40. 1.

*say: Speake comfortably to Ierusalem, (in the Hebrew it is speake to the heart of Ierusalem: Which phrale S. Ierome thus interpreteth He that speaketh to him that Ieron. in mourneth, and is unto him a pleasing comforter, he speaketh to his heart, ) and crie unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath receiued of the Lords hand double for all her sinnes. So that when God hath humbled his people by any crosse, that for the correction of their sinnes he laid vpon them, his compassion presently moueth, and he pittieith them, as if they had borne twise more then they deserued: and thencesorth he commandeth al men that regard his voice, to comfort them with all good words, and to assure them of his fauour. Yea to speake vnto their heart, that is, all such words as may minister comfort to their hearts.*

The Apostle *Paul* giueth a like charge vnto vs, saying, *Comfort the feeble minded.* And most excellently in the Epistle to the Hebrews, *Remember them that are in bands, as if yee were bound with them: and them that are in affliction, as if ye also were afflicted in the body.* We shoulde-

1. Thes. 5.

Heb. 13. 3.

Reeme the afflictions of others as our own afflictions, & take vpon vs in compassion that which they sustaine in passion. And both in our inward affection, and outward diligence we should study and worke their releefe, as we should study and worke our owne.

For we are all of the same kind, condition, and quality: and nothing is befallen them, that may not quickly fall vpon vs: also we are, & should acknowledge our selues to be members of the same body, whose property (if they be neither dead, nor diuided from the body) is to feele the affliction of their fellow members, and diligently to seeke their reliefe. But especially finding God to be rich in mercy to vs, and euen a father of consolation, we should be mercifull as our heavenly father is mercifull, and should study to comfort them whom the God of all consolation loveth.

It is the precious vse that God doth giue vs of good mens company in this life, and it is the thing wherein good men doe prooue themselves to be such, when they with the balme of comfortable

table words heale the wounds of our  
griued soules. It is the saying of S. Au-  
stin: Good men euen in this life affoord vs  
no small comforts: for if pouerty pinch vs, *Aug. epist. 121. cap. I.*  
if sorrow make vs sad, if paine in our body  
afflict vs, if banishment or any calamity  
vex vs, if good men be present, which know  
how to reioyce with them that reioice, and  
to weepe with them that weepe, and in con-  
ference to speake healthful things vnto vs,  
those sharpe things are made marnellously  
gentle, those heauy things are made casie,  
and those aduersities are borne and over-  
come. For in a good man that hath bow-  
els of cōpassion, it is most true, that one  
saith, *agrotanti animo medicus est oratio*,  
his words will heale a griued mind.  
Thus much of the person instructed.

CAHP. 4.



OW we come to the instru- Instructiō.  
ction. Cast thy burden vpon  
the Lord and he shall nourish  
thee: he will not suffer the  
righteous to fall for ever.

This instruction consisteth of two precept,  
parts, the first is a precept of aduice, the  
second promise,

second is a promise of recompence. The precept is in these words, *Cast thy burden vpon the Lord*: The promise is in the rest, *and he shall nourish thee: he will not suffer the righteous to fall for euer*. This promise giueth assurance of mercy from God according to our want and desire: and the precept directeth vs a sure course to seeke and speed of that wanting and desired helpe.

In the  
precept.

In the precept, *Cast thy burden vpon the Lord*: for the better vnderstanding thereof, it will be good to consider, first what this burden is, secondly what it is to cast this burden vpon God. These things vnderstood, the precept is vnderstood.

What bur-  
den means

The name of a burden is familiar: many poore men liue by bearing burdens, and know wel the meaning of that name, when they feeke the waight vpon their shoulders. But here it is vsed in a borrowed sence, for any thing that is heauy to the mind, breeding feare care and grieve: of which burdens there is great plenty in the world: and euery man high and low, at one time or other, is faine to play the porter, and beare some

some of these burdens, some more heauy and some more easie, but euery man some.

For order sake we may endeavour to bring these burdens vnto certaine heads, vnder which, if not all (for this fruitfull world breedeth new burdens daily) yet the most may be comprehended.

And because in some of these burdens we haue immediatly and at the next hand to doe with worldly matters, and with men, in things belonging to this life: in others we haue immediatly and at the next hand to doe with spirituall matters, and God himselfe, in things belonging to our soules, and the life to come, therefore I will diuide them into *secular and spirituall burdens.*

*Burdens  
secular &  
spirituall.*

The *secular burdens* shall againe be reduced to fower rankes, whereof the first shall be the burden of *worldly cares*, when a mans charge is great and his maintenance small, and he taketh care how to pay his debt, how to get meat and clothes, and other necessities for him and his; which burden is made heauy vpon vs, sometime by the immediate hand of God, sending times of dearth,

and

and losses by fire and water, and other waies : sometime by other men, as by oppressors, deceiuers, thecues, bad debtors, false seruants, and riotous children : sometime it is increased by our owne fault, through idlenesse, through plaie, through foolish bargains, through daintinesse of fare, costly apparell, and other courses of riot. And this burden may be called the burden of the multitude.

Secondly,  
secular  
domestical  
troubles.

The second ranke shall be of *domestical troubles*, either in thy selfe, thy family, thy kindred, or thy habitation. For wherethere is wealth at will, and that way no cause of care, yet *Iob* may languish being full of diseases, *Danid* may haue a scornfull *Michol* to his wife, *Abigail* may haue a churlish *Nabal* to her husband, *Rahel* may mourn for her children because they are not, the sonne may be riotous and disobedient, the daughter may be dishonest, and between *Amnon*, *Absolon*, and *Thamar*, the father of the family may haue griefe enough: seruants may be vnfaithfull, and perhaps maintaine factions, thy kindred may be vnkind, or fall into some calamity, and thy

thy next neighbour may bee thy neare and great enemy, or thy house may bee visited with sickenesse, so that thy trouble shall breed euen in the nest of thy rest, in thine house, at thy table, in thy bed, and in thy bones, and there, and from thence shall thy vexation grow, where, and from whence thou didst promise thy selfe comfort.

A third rank of these burdens shall be *Thirdly, troubles more remote*, growing from *secular* enemies and occasions further of. For *more remote troubles.* many men haue peace at home, ioy in their obedient and louing wiues, comfort in their dutifull and sober children, content in their trusty and faithfull seruants, and sweet fellowship with their kind neighbours, so that their home and habitation is their happy paradise: and yet their estate may be vndermined, by oppressors and deceiuers, their names may be disgraced by liers and slanderers, and their liues brought into danger, by bloodthirsty and malicious enemies: and they touched with the calamities of their brethren abroad.

A fourth ranke of these burdens shall *Fourthly, secular difficulties* be the *difficulties following the duties of our calling.*



*our callings.* For though it be our honor and our crowne to performe the duties of our callings, yet they grow diuersly to be burdens vnto vs : sometime when more is required at our hands then wee are able to performe, either by the fault of other men, when we are called vnto publique seruices, before we be ripe and fit for them: or by our owne great fault, when we, either couetously or ambitiously, intrude into callings, that we are insufficient for, seeking the reward and honor of the place, without regard of the seruice to be done in it. Sometime we are sufficient, and also painfull, and yet either God denieth successe, to exercise vs therby, or men oppose against vs, as *Elimas* did against the preaching of *Paul*. Sometime men are sufficient, diligent, and effect the seruice laudably, but enuious men misinterpret and misreport their doings, as the Pharisees did the workes of our Lord Iesus Christ, and in stead of praise they are rebuked and reprobued, and in stead of deserved and expected reward they are in danger of punishment. In all these cases *the duties of our callings* in themselves honorable,  
yet

yet become heavy burdens vnto vs. Vnder these foure heads I suppose all secular and worldly burdens may be comprehended.

There are other burthens, wherein we haue to doe immediatly with God, in things that belong to piety, to peace of conscience, & to the life to come. Those may be reduced to two heads. The first <sup>1. Spiritua</sup> head and ranke of these burdens, are our <sup>sinfull</sup> *sinfull lusts*, our inbred corruptions, and <sup>lusts.</sup> *infirmities*, and the law of sinne in our members rebelling against the lawe of our mind, whereby it commeth to passe, that euen the best regenerate man, that feareth God, and loueth righteousness, that hath both his vnderstanding enlightened & his will sanctified, so that he wanteth neither knowledge, zeale, nor humility, yet can neither doe the good, that gladly he would, nor leaue vndone the euill that his soule abhorreth. This is no smal burden to the man that wold please God, and doe his dutie, that hee becomes his owne troubler against his owne will, and crosseth himselfe by corruption, in that wherein he taketh pleasure by sanctification. This made *Paul* the

the Apostle to crie out in these words, **Rom. 7. 24.** *wretched man that I am who shall deliuer me from this body of death?* It was death to him that such corruption was so preualent in his fraile body. And in another place he calleth the same law of sinne, **2 Cor. 12. 7** *pricke in the flesh, the messenger of satan to buffet him;* because it was euer seruiceable to saten, and armed his hand against the holy seruant of God, so that whensoeuer the Apostle did set his heart to doe well, the diuell did beat him with the weapons of his owne corruption. This is no small burden to an honest minded man.

**2. Spirituall**  
accusing  
thoughts.

The second ranke of these spirituall burdens are *accusing thoughts*, checkes and terrors of conscience, the worme in thy bosome gnawing thine heart. This burden often followeth the former, as **Iob. 10. 12.** *Zophar speaketh, When wickednesse was sweet in his mouth, he hid it vnder his tongue, and fauoured it, and would not forsake it, but kept it close in his mouth: then his meat in his bowels was turned, the gal of aspes was in the midst of him.* That is, at first, sinne in the committing of it is sweet, as ratsbane & poison often is,

goeth downe merrily, and is meate and  
drinke to the sinner, and he can not bee  
wonne from it, because it is his delight:  
but at last the time cometh according  
to the saying of God in the Psalme, *I wil* Psal. 50. 11  
*reprooue thee, and set them,* (that is thy  
sinnes) *in order before thee.* According to  
this saying, God mustreth his sinnes  
together, and presenteth a view of them  
before the soule of the sinner: where the  
diuell as a great officer in that campe,  
setteth them forth in their colours, that  
al the contempt of God and of his com-  
mandements, all their vnthankfulnesse,  
and forgetfulnesse of their duty, all the  
violence, filthinesse, fury and disorder  
that accompanied their sinnes, appea-  
reth fresh to the sinners vnderstanding:  
and what wrath in heauen, what shame  
on earth, and fire in hell, he hath made  
himselfe worthy of, and must now looke  
for. And this turneth the meat in his sto-  
mack into gall, this is more deadly then  
the poison of aspes can be: then feare  
increaseth & nope decreaseth: then the  
wicked are confounded, and could wish  
hilles and mountaines to fall vpon them  
to couer them from the face of God: and  
think

thinking to flie deserued destruction, they oft times cast themselues into eternall destruction, and with *Saul, Achitophel* and *Indas*, kil themselues.

Yea the best seruants of God, when it pleaseth him to lay this burden in any tollerible measure vpon them, are exceedingly affrighted for a time. *Dauids* words being pressed with this burden, shew the heauy load of it. *There is nothing sound in my flesh, because of thine anger, neither is there rest in my bones because of my sinne: For mine iniquities are gone ouer my head, and as a waighly burden they are too heauy for me.* His affliction was great, when the griefe of his minde changed the health of his body, and left no soundnesie either in flesh or bones. And so was it with the Prophet, and the only caule of this so great disease was, the remembrance of his sinnes, and the feare of Gods anger by those sinnes deserued. Another time laden with this burden, as he was before, he complained of his load as he had done before, saying *Innumerable troubles haue compassed me: my sinnes haue taken such hold vpon me, that I am not able to looke up: yea they are more*

*Psal. 38. 3.*

*Psal. 40. 12*

*more in number then the haire of my head; therefore my heart hath failed me* Needes must the assault of innumerable troubles follow the remembrance of innumerable sinnes: and these troubles, where they lay hold, doe depresse the heart, that the ouercharged waight cannot looke vp to the mercy seat of God. Yea where faith wageth battaile against fear, and keepeth the field well strengthened with many promises, and in the end preuaileth, restoring peace to the conscience yet there for a time (vntil the houre and power of darknesse passe ouer) terrors are gear, when the charge of sinne lieth vpon the soule.

See it in him that had the greatest assurance of all the sonnes of men: when the glorious sonne of God, our blessed Sauour Iesus Christ, for our redemption was to take vp, and beare the burden of our sinnes, it did put him to vnspeakable paine, and was vpon his mighty shoulders a mighty burden. Hence came that tripled praier; *O my father if it be possible, let this cup passe from me; neuertheles not as I wil, but as thou wilt.* Thence came that agony that Saint Luke spea-

keeth of, that being in an open garden, and kneeling on the bare ground, about the middest of night, in a cold season of the yeere, he fell into a great sweat, and *his sweat was like drops of blood, trickling downe to the ground.* Thence came that crie vpon the crosse, which was not the singing of a Psalm, but the true dittie of sorrow, and of a depressed soule, speaking as was before prophesied of him,

*Mat. 27. 46 My God, my God, why hast thou forsaken me?* All theie grew from the burden of our sinnes laid vpon him, that he bearing our sinnes in his body vpon the tree, we might be deliuered from sinne, to liue in righteousness. The burden therefore of sinne, when accusing thoughts once presse and charge the conscience, citing vs to appeare and answer before God for our offences, is a most heauy burden; the burden of the humble, and broken hearted man: these are the two ranks of spirituall burdens.

Now vnder these six ranks, fower of *secular* burdens, two of *spirituall*; I suppose all those burdens may be comprehended, which lie heauy vpon vs in this world, and cause feare care and grieve  
vnto

vnto vs; first *care of the world*: secondly, domesticall troubles: thirdly troubles more remote: fourthly, the *difficulties* that follow the duties of our callings: fifthly the *sinfull lusts* of our flesh fighting against our soules: lastly *accusing thoughts*, breeding terrors of conscience.

CHAP. V.

**Y**OU haue heard what the burden is: now let vs <sup>what it is</sup> consider what it is to cast <sup>to cast our</sup> this burden vpon the Lord. <sup>burden vpon God.</sup>

And hereof I will speake first generally, without relation to any particular sort of these burdens: and then particularly, with relation to the particular sorts of burdens before named: and in such order as they were named, but first generally.

What it is to cast our burden vpon the Lord, we may see by the words of Saint Peter, repeating this precept of our Prophet, and adding a reason in his words, and these are his words, *Cast all your* <sup>1. Pet 5. 7</sup> *care on him,* (that is, on God) *for he careth for you*: that is when afflictions lie



heauy vpon you, and carefull thoughts, how to bee freed from those afflictions, trouble your harts, quiet those thoughts in your selues, because your wisdom is defectiue, and your power is weake, and you are vnable to bring enterprises to passe: and doing that, which in such cases God commandeth and alloweth to bee done, commend your businesse and the successe of it to God by faithfull prayer: his wisdom is infinite, his power is omnipotent, and by him enterprises are brought to passe. This is *Peters* aduice, vsing our Prophets words, and only changing the name of burden, into the name of care, because our burdens doe breed our care: and this reason hee addeth in his owne words, *for hee careth for you*: that is, he taketh vpon him, and will dispose and effect all things for your ease and safetie.

Phil 4.6. This exposition of *casting our burden vpon the Lord*, is further warranted by the councell of Saint *Paul*, saying thus; *Be nothing carefull, but in all things let your requests be shewed to God in prayer and supplication, with giuing of thanks:*  
that

that is, whereas others wrestling with the burden of their businesse, take much care how to accomplish what they desire, and gaze vpon their strength, their wealth, their wit and friends, to see what helpe these can afford: doe not you in such sort trouble and turmoile your selues; but modestly considering and vsing such meanes as you haue, and giuing thanks vnto God, whether your meanes bee great or small, intreat him in your faithfull prayer to prosecute the businesse for your not betraying your owne businesse by sloth and negligence, yet trusting only to God, and depending only vpon his blessing for successe, faile not continually to sollicite him with your prayers.

*Dauid* that is the speaker here, doth in another place by another speech of his, excellently interpret this, saying; *Psal. 37. 3.*  
*Trust thou in the Lord, and doe good, dwell in the Land, and thou shalt bee fed assuredly: delight thy selfe in the Lord, and he will giue thee thy hearts desire: commit thy way vnto the Lord, and trust in him, and he shall bring it to passe: and he shall bring forth thy righteousness as the*

*light, and thy iudgement as the noone day:  
wait patiently on the Lord, & hope in him.*

Here hee giueth many precepts, and euery precept hath his annexed promise. The precepts do follow one another in a most kindly order: and together doe teach vs what is to cast our burden vpon the Lord.

First he commandeth vs to *trust in the Lord*, that is, to cal to remembrance the couenant that God made with vs, and the many promises that hee hath giuen vs: and seeing hee is faithfull and true in all his promises, to trust to that couenant, and to ground our faith vpon those promises.

Verse 4. Secondly, hee commandeth vs to *delight our selues in the Lord*, that is, to cheere vp our hearts in God, and to reioice in him, seeing wee haue a God both wise, mighty, mercifull, and faithfull, tied vnto vs by so large promises, more worth then all friends, fauourers, and helpers in the world. And this reioicing kindly followeth trust in God.

Verse 5. Thirdly, he commandeth vs to *commit our waies to the Lord*: that is, after our trust is settled in the couenant and promi-

promises, and our ioy conceived in ha-  
 uing God so tied vnto vs, then, to fall  
 to prayer, and to intreate God that he  
 will take our cause into his hands, that  
 he will bee pleased to prosecute the  
 businesse for vs: and seeing hee is the  
 gouerner and disposer of all the world  
 and of all causes in the world, that hee  
 will vouchsafe among all other causes,  
 to haue care of ours.

Lastly, he commandeth vs to *wait* Verse 7  
*patiently vpon God and hope in him*: that  
 is, when trust hath begotten reioycing,  
 and trust and reioycing haue together  
 shewed our desires vnto God in prayer,  
 then to expect in quietnes of our minde  
 such issue as he shall be pleased to giue,  
 not failing to hope for all goodnesse at  
 his hands.

Among which degrees of our deme-  
 nour to God-ward, for the referring of  
 our causes to him, hee forgetteth not  
 to insert this aduise, that wee *doe good* Verse 3.  
*and dwell in the land*; that is, that con-  
 tinuing in our place and standing, we  
 take no indirect courses, that may  
 offend God, and pull a curse vpon vs in  
 stead of a blessing; but that wee doe  
 the

the offices of our callings, behauing our selues in all things as becommeth wise and honest men, as in the sight of God, that we may in all good conscience expect his blessing. Thus doth he teach vs to cast our burdens vpon God.

These rules being obserued, then he promiseth in all things ease of our burdens. First he promiseth sufficient maintenance, saying; *Thou shalt be fed assuredly.* Secondly, hee promiseth content of heart, saying; *He will giue thee thy hearts desire.* Thirdly, he promiseth couenient dispatch of all thy businesse, saying; *And hee shall bring it to passe.* Fourthly, he promiseth iultification of all thy well doings against iniust-contruction and slander, saying; *Hee shall bring forth thy righteousness as the light, and thy iudgement as the noone day:* which all men cleerly discern. These promises pertain to the second part of my text, and they greatly commend the soundnesse of those rules of aduice, whereto they are annexed.

And the rules of aduice doe interpret the *casting of our burden vpon God.* That my text speaketh of: and they shew

vs, that this is truely to *cast our burden upon God*, namely, in our trouble to remember the couenant of God, and the promises of help, which as he gaue in mercy, so hee will fulfill in truth: and to trust vnto that couenant, and vnto those promises, that is, vnto that God that made that couenant, and gaue those promises: and thereupon to take heart vnto vs, and to cheere our selues in God, which hee calleth delighting in God, reioycing that we haue so wise, so mighty, so mercifull, and so faithfull a God, so strongly tied vnto vs by so faithfull promises: and then in this gladnesse of our hearts to commend our businesse vnto God by praier, and to make him our aduocate, our Atturny, our solliciter, our factor, our agent, putting ouer our cause wholly to him, reseruing nothing to our selues, but to put him in remembrance from time to time by our praier, and carefully shunning all vnlawfull shifts, that flesh and bloud may perswade vnto, doing that onely that hee by his word doth command vs. And hauing thus left the cause in the hands of God, to wait patiently and quietly

quietly for such successe, as God shall be pleased to giue, thinking that alwaies best, which hee shall bee pleased to doe. This by *Dauids* owne interpretation is that *casting of our burden vpon the Lord*, which in the words of our text hee aduiseeth vnto.

*Examples  
of this cast-  
ing off our  
burden.*

Gen. 22:7.

For illustration of the doctrine, rising out of these places of Scripture; Let me alledge an example or two, wherein you shall see the true practise of these holie rules. While *Abraham*, hauing left his seruants, went with his sonne *Isaac*, to the place where he was commanded to offer him vp for a burnt offering vnto God, *Isaac* spake vnto *Abraham* his father and said, *My father, and he answered, Heere am I my sonne: And he said, Behold the fire and the wood, but where is the Lambe for the burnt offering? then Abraham answered, My sonne, God will provide him a Lambe for a burnt offering.* Heere is a notable example of casting our burden vpon God. *Abraham* was a true beleeuers, and in a case of no small trouble, & burden to his soule, he faithfully intended to doe, as God had commanded him; and for the successe of all the

the businesse, he laid all vpon God, and left it to the disposition of his good pleasure, saying, *God will provide*; so must we doe: and this is to cast our burden vpon the Lord.

When *Iacob*, to shunne the fury of his brother *Esau*, from whom hee had won his father *Isaacs* blessing, and also to the end that hee might marrie in his kinred, and not with a daughter of *Canaan*, as *Esau* had done, was sent by his father *Isaac* in poore estate, with his staffe in his hand toward his vncle *Laban*, by the way he vowed a vow, saying, if God will be with me & wil keep me in this iourney which I go, and wil giue me bread to eat, & cloths to put on, so that I come againe unto my fathers house in safetie, then the Lord shall be my God, &c. And vpon this vow and praier made, *Iacob* went forward. Here was a right casting of his burden vpon God, while desiring moderatly things necessary for him, for his foode, for his clothing, for his safety, and for his returne, hee seeketh them by no wrong courses, nor afflicteth his soule with care for them, but meekly by praier beggeth them at the hands of God.

Gen. 28. 20

When



When *David* fled from *Ierusalem*, be-  
cause of the rebellion of his sonne *Absolom*,  
and it was told him that *Ahitophel* that  
great politician was ioyned with  
*Absolom*, being then in great heauinesse,  
as hauing a great burden fallen vpon  
him, going vp the Mount of Oliues,  
with his head couered, his feete bare,  
and weeping as he went, he praied vnto

2. Sam. 15. God and said, *O Lord, I pray thee turne  
31. the counsel of Ahitophel into foolishnesse.*

And afterward, when in his way *Shemei*  
had railed vpon him, and *Abishai* in his  
heroical indignation would haue taken  
off the railers head, *David* said to *Abi-*

2. Sam. 16. *shai* and to all his seruants : *behold my  
11. sonne, which came out of mine owne bow-*

*els, seeketh my life : then how much more  
now may this sonne of Iemini ? suffer him  
to curse, for the Lord hath bidden him. It  
may be that the Lord will looke on mine  
affliction, and doe mee good for his cursing  
this day.* Here doeth *David* turne his  
burden vpon the shoulders of God,  
while he referreth all to his pleasure, and  
maketh request vnto him for helpe, v-  
sing in the meane time much patience.

The places of Scripture before alled-  
ged,

ged, and these examples added for illustration, doe teach vs in generall maner for all burdens whatsoever, that this is to put them off from our owne shoulders, and to lay them vpon the shoulders of God our strong helper, namely, if in our troubles wee remember God, thinke vpon his couenant and promises, his truth and faithfulness, his wisdom, mercy and power : and thereupon pray vnto him for his helpe, referring our businesse wholly to his pleasure, patiently expecting, and thankfully accepting what issue he shall be pleased to send. Thus much for this point, what it is to cast our burden vpon the Lord, considered generally without reference vnto any particular branch of our burdens.

## CHAP. VI.



**N**OW we are more particularly *To cast our* to consider of this point of *burdens in* casting our burden vpon the *particular.* Lord, with particular reference vnto those ranks of our burdens remembred before.

But before I begin with them, seeing  
we

**Two bur-** wee must speake of particulars, I will by  
**dens not to** way of caueat tell you of certaine parti-  
**be cast up-** cular burdens, that men doe cast vpon  
**on God.** God against his liking: and they are not  
 so much burdens lying heavy vpon  
 themselves, whereof they seeke to be  
 eased by the strength and mercy of God  
 as they are burdens which with pleasure  
 they binde, and cast vpon God to vex  
 him withall. Such burdens wee are not  
 here warranted to cast vpon God.

**First is a**  
**formality**  
**without**  
**piety.**

These burdens are of two kinds, by  
 two kinds of men prepared. The first  
 kind of these burdens is the *ceremonious*  
*worship of God*, not accompanied with  
 true reuerence in our hearts, nor with  
 the conformable practise of godlinesse  
 in our liues. This burden God doth  
 complaine of by the Prophet *Esay*, say-  
 ing. *Bring no more oblations in vaine, in-*  
*cense is an abomination vnto me, I cannot*  
*suffer your new Moones, nor Saboths, nor*  
*solemne daies (it is iniquity) nor solemne*  
*assemblies. My soule hateth your new*  
*Moones, and your appointed feasts, they*  
*are a burden vnto me, I am weary to beare*  
*them. And when you shall stretch out your*  
*hands, I wil hide mine eyes from you.* They  
 were

**Esay 1. 13.**

were formall in the outward seruice of God: therein they did well; but because they wanted the reuerend feare of God, and their hands were defiled with the bloud of their oppressions and cruelties, therefore their dutifull formality was abhorred of him that loueth truth in the inward affections: though the ceremonies of that formality had been appointed by himselfe.

This burden is the pleasure of hypocrites, and by them prepared to weary the Lord withall, by such as feare men more then they feare God: and loue the praise of men more then the praise of God: and draw neare vnto God with their mouthes, and honour him with their lips, but they remoue their hearts far from him, and are like vnto painted Sepulchers, shining without, and stinking within, so they appeare vnto men to be holy, but within they are full of hypocrisie; and in secret commit all iniquity. This inward and hidden wickednesse is it that disgraceth their (otherwise laudable) outward and open obedience.

The second kind of these burdens is

D

*The second  
is an open  
wicked life*

*an open wicked life*, when men cast off both the feare of God, and also modesty, so that they neither make conscience of their doings in regard of God, neither make dainty of doing open euil for feare of the opinion of men. Of this burden the Lord complaineth by the Pro-

**Amos. 13** phet *Amos*, saying: *Behold I am pressed vnder you, as a Cart is pressed that is full of sheaves*. If a Cart be ouerladen, it lieth heauy vpon the Axeltree, that maketh a whining and groning noise, and sometime breaketh, laying both Cart and load in the dust. So presse they God with the load of their sinnes, vntill hee grone vnder them, and complaine by his Prophets, and at last ouerthroweth them, casting both them and their sin by his iust iudgement into hell.

This burden is prepared by bold and contemning sinners: by men that rise early to follow drunkenness, and are strong to drinke strong drinke: by men that commit adultery, and assemble themselues by companies in harlots houses, and rise in the morning like fed horses, euery man neighing after his neighbours wife: by men that lay wait

as he that setteth snares, and maketh pits to catch men, and fill their houses with the fruit of deceit as cages are filled with birds : by men that haue two kinds of waights and measures, and vse to sweare falsly : by men that say desperatly, we will doe whatsoeuer thing goeth out of our owne mouth, and our strength shall bee the law of vnrighteousnesse : by mockers that say where is the hope of his comming ? and as the Prophet *Esa* *Esa. 5. 19.* testifieth of them, *draw iniquitie with cords of vanity, and sinne as with Cartropes.* Of which audacious men that neither feare God nor man : and are neither religious to regard conscience, nor ciuill, to regard good name, the world is full.

These are the two kinds of burdens, the *ceremonious worship of God, without truth and piety*, prepared and throwen vpon God by dissembling hypocrits : and the *bold transgression of all law and order*, prepared and cast vpon God by wicked contemners : these are those particular burdens, which by way of caueat I thought fit to warne you of, that you meddle not with casting these

vpōn God, least he cast both you and your burdens into eternall destruction in hell.

But our heavy burdens that presse our soules, and breed feare, care, and griefe vnto our mindes, whereof we desire to be eased, those wee may and must cast vpon God, and are, not onely allowed, but allured also to turne them off vpon him.

## CHAP. VII.

*Secular  
burdens.*



**O**F these burdens, some are *secular*, concerning this world, and no way touching Heauen or Hell: and some are *spirituall* meerely concerning our soules, and the life and death thereof, and the seruice and fauor of God. Of the *secular* there be foure kindes.

*The first is  
worldly  
cares.*

The first *secular* burden is *worldly cares*, when a mans charge is great, and his maintenance small: the common burden of the poore; though sometimes also wringing the backe of the rich. This burden groweth heauy, sometimes  
by

by the worke of Gods hands, sending more charge, lesse gaines, deare times, and vnexpected losses; sometimes by the malice of other men, some oppressing by power, some deceiuing by fraud, and some wasting by riot whom thou didst trust: and sometime by thine owne fault, as by sloth, by sumptuous courses in apparrell, diet, building, and by foolish bargaines. This burden makes men grone out these words, what shall wee eate? what shall we drinke? wherewith shall we be clothed? how shall I pay my debts, maintaine my credit, and answer the charges of my place?

To cast this burden vpon God is to *what it is* proceed by these rules: First to consider *to cast this* the bounty of God that giueth to all *vpon God.* both life and breath and all things. Secondly, vpon consideratiō of this bounty, to fall to praier, that he will be pleased to extend that bounty vnto thee. Thirdly, to apply thy selfe diligently and faithfully in some honest calling, wherein God may blesse thy hand to fill thy mouth, fleeing all vnlawfull shifts. Fourthly and lastly to take heede of excessse. This excessse is double, first the ex-



cesse of desire, which we cal couetousnes when a man is not content with that that is sufficient: secondly, the excelsse of spending which we cal riot, when a man hath a humour to waste intemperatly.

*First to learne Gods bounty.* The first rule is to acquaint our selues with the bounty of God that we may conceiue hope of help from his hand, wherof the Prophet saith, *thou openest thine hand and fillest al things lining of thy good pleasure:* this bouity of God wil appeare vnto vs,

*Psal. 145. 16.*

partly by the testimony of the Prophets partly by the euidence of his owne works & liberal deling with his cretures.

*Testified in his word.*

*Psal. 104. 14.*

His bounty is testified by the Prophets, & other holy men. *Dauid* thus speaketh of it: *He causeth grasse to grow for the catel, and hearbes for the vse of man: that he may bring forth bread out of the earth, and wine that maketh glad the heart of man. & oile to make the face to shine, & bread that strengtneth mans heart.* This is a maruelous work of Gods prouidence, & an euidence of great bounty, that out of the drie earth he bringeth forth food for vs. Of his special care among men, to deale bountifully with them that feare him, the

*Esa. 65. 13.* Prophet *Esay* giueth testimony, saying, *thus saith the Lord God, behold my seruant shall*

*shal eat, & you (that is the wicked, for so  
them he speaketh) shalbe hungry: my ser-  
uants shal drinke, & you shalbe thirsty: my  
seruants shal reioice & you shalbe ashamed.*  
When the wicked shal want and in their  
want be confounded, the righteous shal  
abound, and in their abundance reioyce.  
Excellent is the testimony of our Sauior  
*Christ* in the Gospel of *S. Math.* saying, *Mat. 6. 26.*  
*Behold the fowles of heauen, for they sowe  
not, neither reap, nor cary into the barns, yet  
your heauēly father feedeth them: are ye not  
much better then they? if God extend his  
bounty to creatures of so smal regard, to  
whom also the means of prouiding their  
food by sowing, reaping, & reseruing is  
denied, that notwithstanding he senderh  
them sufficiency: how much more wil he  
prouide for the children of men, that are  
of better regard with him & to whom he  
hath giuē means of prouiding their own  
food by sowing, by reaping, & by reser-  
uing their store. Excellent is the testi-  
mony of Saint *Paul* among the vnbe-  
leeuing Gentiles at *Listra*, vnto whom  
hee commendeth the true God that  
made the world, before the vaine I-  
dols which they serued, saying, *hee left A&. 14. 17.*  
*not himselfe without witnessse, in that hee**

did good, and gaue vs raine from heauen, and fruitfull seasons, filling our hearts with foode and gladnesse. Such was his bounty euen toward them that worshipped idols, and being his creatures, he failed not to supply them with necessities: how much more wil he not faile his own children, which worship him in spirit and truth. Such testimony do the Prophets and other holy men giue of the bounty of God, that openeth his hand, and filleth all things liuing with his goodnesse.

Testified by  
his workes.

And the euidence of his works is very cleare, to approue vnto vs the same goodnesse. He giueth daily and yearly store of foode, and nourisheth life in all his creatures that participate life. But because the worke of God in his ordinary providence is not obserued and esteemed as it ought to bee; let him that is burdened with the cares of this life, by reason of want, consider the records of Gods bounty, making prouision by miracle, when ordinary prouision failed.

Exo. 16. 35. How he provided for Israel in the wilderness forty yeares, sending them bread from heauen euery mourning. How he provided

prouided for *Elias* in a time of dearth, <sup>1. Kings</sup>  
 causing the *Rauens* to bring him bread <sup>17.4.</sup>  
 and flesh euery morning and euery eue-  
 ning, his drinke being the water of the  
 riuer *Kerith*. And how after the riuer  
 was dried vp, he multiplied the meale in  
 the *Widowes* barrell, and the Oile in the <sup>1. Kings</sup>  
 cruse, so that there was sufficient for her <sup>17.14.</sup>  
 selfe, her son, and the Prophet her guest.  
 How he multiplied another *widowes oile*,  
 so that many vessels were filled, and a <sup>2. Kin. 4.4.</sup>  
 great summe of mony was raised to pay  
 her debts and to relecue her selfe & her  
 sonne. And how hee prouided for the  
 people of *Samaria*, when the famine <sup>2. Kin. 7.1.</sup>  
 was great among them, so that ouer  
 night the head of an Asse was sould for  
 foure-score pieces of siluer, and the next  
 day a meisure of fine flower was sold for  
 one sicke, and two measures of Barly for  
 a sicke: a thing so vnlikely, before it  
 came to passe, that a great man hearing  
 the promise of it ouer night, said, *though* <sup>2. Kin. 7.2.</sup>  
*the Lord would make windowes in heauen*  
*could this thing come to passe?* these & ma-  
 ny other like records doe approue to vs  
 the care of God for men, and his boun-  
 tie towards them to bee such, that if  
 ordinary

ordinarie prouision faile, by reason of any iudgement of his, he will by miracle prouide for his, rather then they shall want. And for the man burdened with care by reason of want, that would be eased by casting his burden vpon God: this is his first rule, to consider those and such other testimonies of Gods bounty, that there may be grounded in his heart a good perswasion of Gods care, that hath giuen life, to giue nourishment to maintaine the life that he hath giuen.

*Secondly,* The second rule, and next steppe of *to pray* for casting his burden vpon God, is, out of *this bounty.* this well perswaded heart, *to pray vnto the same bountifull God,* that giueth food vnto all flesh, and feedeth the yong Ravens when they call vpon him; and offereth the pray to the yong lions, that roaring in their hunger, seeke their meate; and clothe the grasse of the field with admirable beautie, that he will be pleased to send foode and clothes, and other necessities for thee and thine. Therein *Ge. 28.20.* thou hast *Jacob* for an example, who going towards his vnckle *Laban*, by the way, in his vow made vnto God, praieth for food, and clothes, and preservation; and

& thou hast the Lord *Iesus* for thy warrant in so praying, who in the Gospell teacheth vs, and commandeth vs to pray vnto our heauenly Father, for all things necessary for this life, in these wordes, *Giue vs this day our daily bread.* Whose Matt. 6.11 precept and prescribed order, doeth not onely commaund vs to pray for these things, but doeth also giue vs comfortable hope to obtayne all things that wee pray for.

A third rule and further degree of casting this burden vpon the Lord, is, that Thirdly, it is to follow some lawfull calling. we take heed of all unlawfull shifts, as of theft, of oppression, of fraude, and of idle begging (by which courses men cast their burden, not vpon the back of God, but of the deuill, seeking ease and helpe at his hands) & that we apply our selues diligently in some honest calling, that wee may first earne, and then eate our bread, according to the doctrine of the apostle Paul, saying; *Let him that stole steale no more, but let him rather labour, and worke with his hands the thing which is good &c.* Ephc. 4.28 And in an other place speaking of inordinate walkers that refuse to worke, he saith, *Them that be such we command and* 2. Th. 3.12 *exhort*

exhort by our Lord Iesus Christ, that they worke with quietnesse, and eat their owne bread. And to such, honestly traueilling in some good calling, GOD will giue bread and all things needful, as the Pro-

**Pfal. 37.3.** phet saith: *Trust thou in the Lord and doe good, dwell in the Land, and thou shalt bee fed assuredly.* And afterward hee saith in

**Pfal. 128.1** another Psalme, *Blessed is euery one that feareth the Lord, and walketh in his waies: when thou eatest the labor of thine hands, thou shalt be blessed, and it shalbe wel with thee.* Tremelius, according to the Hebrew reades it thus, *Thou shalt enioy, or thou shalt be fedde with the labour of thine hands.* So that God blessing the labour of his hands, that trauelleth honestly in a lawfull calling, will giue him food and needefull things, and ease the burden of his charge.

Whereas the man that refuseth to trauele in an honest calling, rebelleth against Gods order, and maketh the burden of his want to be heauier. He rebelleth against the order of God, that casting **Gen. 3.19.** *Adam* out of *Paradise* to till the ground, established this as a law for him and his posterity, *In the sweate of thy face shalt eat*

eat bread, till thou returne to the earth.  
 Therefore ease and slouth must not bee  
 the delight of him that would win ease  
 of his burden of want at Gods handes.  
 And that hee maketh the burden of his  
 want heauier, that refuseth to labour,  
 Salomon teaches vs in the Prouerbs, say-  
 ing to the sluggard; *Yet a little sleepe, a* Prou. 6. 10.  
*little slumber, a little folding of the hands*  
*to sleepe, therefore thy pouertie commeth*  
*as one that trauelleth by the way, and thy*  
*necessitie like an armed man.* The trauel-  
 ler commeth to thine house, when thou  
 doest not looke for him, and when the  
 armed man commeth he wil not be shut  
 out. In this maner, stealingly as the tra-  
 ueller before thou art aware, and forcib-  
 ly as an armed man, that cannot be dri-  
 uen away, wil pouerty & necessity come  
 vppon him that will not take paines to  
 earne his owne bread. Yea it is the iustice  
 of GOD to whippe with want the idle  
 droane, and hee forbiddeth bread to be  
 giuen vnto them, as Pauls words to the  
 Thessalon. declare, saying, *When we were* 1. The. 3. 10  
*with you this we warnd you of, that if there*  
*were any that would not worke, that hee*  
*should not eat:* if this discipline of the  
 Apostles



Apostles were put in practise, a number of idle men and women swarming in the Land, would quickly be reformed. But while iustice sleepeth among magistrats and officers, and charitie is become foolish among well disposed people, sloth and idlenesse, the breeders of all vngodlinesse, vnrighteousnesse, and vncleanesse, liue and grow fat and lustie among vs: and true pouertie (in the little ones of *Iesus Christ*) is defrauded of her due reliefe, intercepted by sturdie droanes. But our laden wight, whose burden is want and worldly care, must for his ease apply himselfe vnto some honest course of life.

*Fourthly, it  
is to shew all  
excesse.*

The fourth and last rule, which pertaines to the right casting of thy burden vpon the Lord, when the cares of this life, by reason of want, are heauie vpon thee, is, *to take heede of all excesse*. Now this is double, the first is the excesse of desire to get, the second is the excesse of thy minde in spending: the first excesse knowes not what is enough, and therefore is euer caring, though there bee no neede: the second excesse consumeth more then enough, and therefore maketh

keth want, and by want bringeth care where none needed to be, if moderation had been steward. The first excesse is couetousnes, the second is prodigalitie.

Many men by Gods mercie are prouided of sufficiencie, but they are not therewith contented, and will still take care when they neede not. *Salomon* in his time among the vanities vnder the Sunne; obserued it for one, saying, *There is one alone, & there is not a second, which hath neither sonne nor brother, yet is there no end of al his trauel, neither can his eie be satisfied with riches.* He had no great family to nourish, hee had no posteritie to prouide for, and yet could hee neuer be satisfied; the more he had, the more he desired, and his thirsting after wealth increased with euerie draft of gaine & advantage that he took. He that so exceedeth in his desire, how can hee be eased of the burden of worldly cares? for, what God giueth for his ease, hee conuerteth into a new load; such men increase their burden, and make it heauier by endlesse desire. *Excesse of desire to haue.*

Of this excesse *Christ* warneth vs to take heede, saying vnto vs, *Take heede* *Ecclel. 4. 6*  
*Luk. 12. 15*  
*and*

*and beware of conceitnesse, for though a man haue abundance, yet his life standeth not in his riches. The greatest store maketh not the most secured life: and hee that thinkes to liue long in plenty, is oft sodainely taken away from all, and in his abundance did euer liue in want, because his boundlesse desire neuer thought himselfe to be full, when yet he possessed superfluitie. Therefore is contentednesse so much commended in the Scripture;*

*1. Tim. 6. 6 The Apostle Paul saith, Godlinesse is great gain, if a man bee content with that he hath: for wee brought nothing into the world, and it is certaine that we can carrie nothing out: Therefore when we haue food and rayment, let vs therewith bee content. This vertue of contentednesse hee must strue for, and intertaine, that desireth to bee eased of his burden of worldly cares. And let him remember a notable*

*Psal. 37. 16 saying of the Prophet in the Psalmes, A smal thing vnto the iust man is better then great riches vnto the wicked. It is not so much the measure of thy possession, as Gods loue and fauour with thy possession, that maketh it to bee an ease of thy burden: and let him learne to follow as*

*neare*

neere as he can, the example of S. Paul, who thus professeth of himselfe, saying, *I speake not because of want, for I haue learned in whatsoeuer state I am, therewith to be content: and I can be abased, & I can abound: euerie where in all things I am instructed; both to be full, and to be hungry, and to abound, and to haue want.* This lesson of contentednesse with things necessary, when our desires are kept within due bounds of moderation, helpeth greatly to ease him that is pressed with the burden of worldly cares, by reason of some wants. Phil. 4.11.

The other excesse is the *excesse of spending*: that excesse is vnchristinesse, prodigalitie & waste, whereby many that had no burden of this kinde, and were well prouided for, doe make vnto themselves a burden of want, to breake their owne backe withall. And I thinke there was neuer age, wherein this excesse was so excessiue as in this age, while some man looseth at play in a day, more then he gathereth of his reuenew, or winneth by his labor in a weeke, perhaps in a yee: some man spendeth in idle iournies, or in merie meetings abroad, that which would  
E serue

serue to feede and clothe the family at home: some man spendeth in *beautifying the house* for shew, in *furnishing the table* for gluttony, in *pursuing idle pleasures* for vanitie, farte about the proportion of their estate: and in *decking the body with rich attire*, all moderation is exceeded: so that a yong man wasteth more filke in his garters and shooc-strings, then his grandfather (vpon the greatest feast day) did weare in all his apparel. And I know it, that some haue all the points they vse *tagged with gold*, as little looked after, and as soon lost as if they were of brasse. By which courses, before they are aware of it, they bring a faire portion to beggery; for excesse and riot are in a mans estate as *moathes* in his garment. The *moath* makes a garment to be ragges before bare threedes be scene: euen so excesse and riot beget in a mans estate wāt and neede before it be espied. It is the

Pro. 11. 17. saying of Salomon; *He that loueth pastime shall be a poore man, and he that loueth wine and oile shall not be rich.* Vaine pleasures and sumptuous fare make a man poore.

Pro. 23. 21 And in another place, *The drunkard and the glutton shall be poore, and the sleeper shall*

*shall be clothed with ragges.* Excesse of meates and drinks makes a man a beggar: and *idleness* will suffer no wealth to cleave vnto him. These are the two excesses, desire to haue, which is couetousnesse, and spending that thou hast, which is prodigalitie: that he must take heed of, that would be eased of the burdens of care growing from want.

Call these rules to minde; in them thou hast sure direction how to turne the burden of thy care, growing from want, vpon the shoulders of God for thy ease. First make thy soule acquainted with *the bountie of God* in providing for his people, by considering the testimonies and euidences thereof, that thou maiest trust in him. Secondly, being perswaded of Gods bountie, *pray him to extend that bountie vnto thee.* Thirdly, *use faithfull diligence in some honest calling,* shunning all vnlawfull shifts, which are neuer blessed. Fourthly, *take heede of all excessse;* of the inward *excesse of desire* in thy hart, and the outward *excesse of waste* in thy spending. Hee that doeth these things, casteth his burden vpon God in the cares of this life, and shall not bee  
E 2                      disap-

disappoynted . To him pertayne these  
 promises, and all such like, *Thou shalt be*  
*fedde assuredly ; and againe after, In the*  
*dayes of famine they shall haue enough.*  
 Thus much for the first particular branches of burdens, euen the burden of worldly cares.

## CHAP. 8.

*The second  
 secular bur-  
 den is do-  
 mesticall  
 troubles,*



THE second branch of these particular burdens, is the burden of *domesticall troubles*, which may bee heauie vppon him that is farre and free from the former burden, hauing for wealth the world at will . I call them *domesticall troubles*, when the matter and occasion of his trouble is neare vnto a man: as in these cases; When strife and offence ariseth between husband and wife, betweene parents and children, betweene masters and seruants, and betweene neighbour and neighbour : or when the hand of God, in some grieuous calamity, in some dangerous sicknesse, or in death is heauie vpon thy selfe, thy wife, thy childe, thy seruant, or some other of thy familie, or  
 some

some neare friend. This is a grievous burden, when a mans vexation breedeth in the very nest of his rest, as in his house, his table, his bed, and his bones. And this is domesticall trouble.

This burden you may see by the cases before named to be very variable. For the casting of this burden vpon God, there are many rules: some are more common to be obserued in all domesticall troubles; some are more priuate, fitting for this or that domesticall trouble. In this chapter I will set down those rules that are common to all these troubles.

*To cast this  
vpon God,  
rules gene-  
rall & par-  
ticular.*

And first of all, it is a common rule, in all these troubles, pertaining to the right casting of them vpon God, that we *arme our soules with patience*, and quietly beare whatsoever God is pleased to lay vpon vs. For shall we be willing on-ly to receiue good things at the handes of God, things agreeable to our hearts wish, and when he is pleased, eyther for our triall, or for our correction, or for any other holy cause, to lay vpon vs euill and hard things, vnpleasant to flesh and bloud, shall wee then murmure against

*The first  
generall, is  
patience.*



his worke? God forbid. *Iob* iustly re-  
 prooueth such a course, saying to his  
 wife; *Iob 2.10.* Shall we receiue good things at the  
 hands of God, and not receiue euill? As  
 when good things come, it is fitte to ac-  
 knowledge Gods free mercie, and to be  
 thankfull: so when euill things come,  
 it is fit to acknowledge Gods holy iu-  
 stice, and to be patient. And this course  
 of casting our burden vppon the Lord,  
 our blessed Saniour the Lord *Iesus Christ*  
 commendeth vnto vs, and a sure way of  
 finding ease, saying vnto vs, *Mat 11.29* Take my  
 yoke on you, and learne of mee, that I am  
 meeke and lowly of heart, and you shall find  
 rest vnto your soules: that is, whatsoeuer  
 burden fallēs vpon any of you, either af-  
 ter my example, or for my sake, (which  
 I account to be my burdens, for I labor  
 in him that labors vnder those burdens)  
 let him not murmure, let him not spurne  
 impatiently against it: but let him take  
 it meekely vnto him, as I did my death.  
 This shal bring ease to his soule, for this  
 is to cast his burden vpon God, while  
 for Gods sake he is willing to beare his  
 good pleasure.

This patience a while continued, will  
 make

make thy yooke easie, and thy burthen light; and whilest others crie and complaine, thou shalt reioyce in God: therefore haue the Apostles, both in their practise and in their doctrine, ioyned together patience and reioycing in the times of trouble, because continued patience breedeth ioy. Of their practise ioyning patience and reioycing together, Paul speaketh thus; *Also we reioyce in tribulations, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed.* Such was their practise. Which while hee reporteth, doeth hee not therewithall deliuer, that troubles patiently borne, doe giue experience of Gods fauour, giue hope in Gods mercie, and breede a confident and vndaunted spirit: and these three, experience, hope, and confidence are the grounds and true supporters of ioy. Of their doctrine preached to others, James the Apostle shewes vs what it was, saying, *My brethren, count it exceeding ioy, when yee fall into diuers tentations: knowing that the trying of your faith bringeth forth patience: and let patience haue her*

*Patience  
easeth by  
breeding  
ioy.*

Rom. 5.2.

James 1.2

perfect worke, that yee may be perfect and  
intire, lacking nothing. In their practise,  
could this counle be kept in wisdomes?  
In their doctrine, could this rule bee gi-  
uen in soundnesse, if the patient bearing  
of all our troubles were not a readie and  
very soueraigne way of casting our bur-  
dens vpon the Lord for our ease? there-  
fore haue care of this in the first place, to  
possesse thy soule in patience.

*Reasons  
why to be  
patient.*

And if it seeme to any man a hard  
thing to bee patient in trouble, let him  
not feare to attempt, euen by this course  
of patience, to cast his burden vpon the  
Lord. For there are many reasons, that  
perswade the contrary. First, the burden,  
while it continueth, is a sure testimonie  
of Gods loue vnto thee. *Paulin his E-*  
*Hebr. 12. 7* pistle to the Hebrews saith, *My sonne,*  
*despise not the chastening of the Lord, nei-*  
*ther faint when thou art rebuked of him:*  
*for whom the Lord loueth he chasteneth, &*  
*hee scourgeth euerie sonne whom hee recei-*  
*ueth.* The chastisement of the Lord by  
these troubles, is an euidence of his father-  
ly loue: and therefore we ought with the  
patience of children to beare it. Second-  
ly, while God out of his loue continueth  
the

the burden of this trouble vpon thee, he doeth it only for thy good. As the same Apostle reacheth vs in the same Epistle, saying, *Hee chasteneth vs for our profit,* Heb. 12. 10 *that wee may be partakers of his holinesse.* The effect of those troubles intended of God, is our benefit, that wee may bee brought to haue neerer fellowship with God in holinesse; and therefore they are to bee borne with patience. Thirdly, though God seem to continue our burden long, and in the meane time to shew small kindnesse vnto vs, yet sure the end of them will be with a blessing: As *Moses* saith of the worke of God, leading the children of *Israel* for many yeres together through a wearie wilderness, that he did it to *prooue them,* that he might doe Deut. 8. 16 *them good in the latter end.* And if the conclusion of our trouble, like the wrestling of *Jacob*, shall be with a blessing, it is to be borne with all patience. A fourth reason there is to be regarded about all other reasons, & of force to make a man patient euen in the fire, namely, that if wee suffer with *Christ*, wee shall raigne with *Christ*, and when we haue indured patiently a while on earth, we shalbe rewarded

warded honourably for euer in heauen. Hereof the Apostle *Paul* thus speaketh;  
 2. *Gos 4.17* *Our light affliction, which is but for a season, causeth vnto vs a farre most excellent, and an eternall weight of glorie. Affliction shall bee rewarded with most excellent glory: light affliction with a weight of glory: and momentanie affliction with eternall glorie: therefore to bee borne with all patience. He that considereth these things, that if God do send trouble, it is of his fatherly loue vnto vs as vnto sonnes: that in these troubles he onely intendeth our good, to bring vs to haue fellowship with him in holinesse, that our troubles shal bring peace and a blessing in the end: and lastly, that GOD will bring vs from a Crosse to a Kingdome, and turne our Crowne of thornes into a crowne of glory: He that considereth these things will bend his heart to beare his burthen patiently. Whereby hee certainly turneth his burden vpon God for his great ease, making a heavy burden to be light, (which while it is patiently borne) melteth and falleth off from the heart, like raine falling from the high grounds: so that af-*

ter a while he despiseth the troubles, that at the first were fearefull vnto him; and they seeme vnto him moale hills, that at the first shewed (a farre off) like mountaines. This is the first common rule of casting our burden vpon God; alwayes to be obserued.

By this rule, if it be *Husband* or *Wife* *Vse of this* that causeth vnquietnesse, we are taught *patience in domesticall troubles.* to suffer their vnquietnesse, whome wee can neyther reforme nor remooue, and not to make a great flame of a small sparke, by prouoking the vnquiet to more vnquietnesse. If it bee *Parents* or *Children* that cause vnquietnes, *Parents* must be honoured, and *Children* must be cared for, though in some things they grieue vs: and God may amend them at the last, if wee in the meane while, bearing patiently their infirmities, continue our duty to them, and our prayers for them. If it be *Maisters* or *Servants* that cause vnquietnesse, the *Servants* in patience must bee subiect to their *Maisters* with all feare, not only to the good and courteous, but also to the froward: they can not shake off their Maisters, while the dayes of their seruitude continue:

tinue : and the maisters in patience must  
do vnto their seruants that which is iust,  
not omitting any meanes whereby they  
may reforme them : and in the end, the  
master hath power to ease himselfe of an  
incurable euill seruāt, by dismissing him.  
If it be neighbour against neighbor that  
causeth vnquietnesse, this rule teacheth,  
not to render euill for euill, nor rebuke  
for rebuke; but contrariwise in patience  
to blesse, and to doe all good offices in  
need, whereby thou shalt haue peace  
in thy heart, howsoeuer thy neighbour  
bee disposed to contention. And if thy  
home-trouble be painefull sicknesse, ei-  
ther vpon thy selfe, or vpon some of thy  
houshold, or some other neare and deare  
vnto thee: this rule teacheth thee (what-  
soeuer other meanes for recouerie of  
health be vsed) to beare thy visitation  
meekely, humbling thy selfe vnder the  
mighty hand of God in euery thing. If  
thy trouble bee the death of any whose  
life thou didst desire, this rule will teach  
thee (knowing the death of the righte-  
ous to bee vnto them the beginning of  
true life) to giue glorie to God with a  
quiet mind. This patience in all things  
will

will gine thee ease of thy burden, according to the saying of our Sauour; *Take* Mat. 11. 29 *my yoke on you, and learne of me, that I am meeke and lowly in heart : and ye shall finde rest vnto your soules . This is one common rule.*

A second common rule in all these *The second* troubles, pertaining to the right casting *general is* of them vpon God, is, that we pray vnto *prayer.* God, crauing his helpe, who for ought wee know, hath therefore layed these troubles vpon vs, because we haue been negligent in prayer : that now feeling sensibly in our sorrow, our neede of his helpe, wee might amend our old negligence, and fall to praier. And surely, whether God did send our troubles for that cause, or no; yet this is most sure, that prayer is a most profitable course for the easing of our trouble: which God commandeth with promise of ease, saying by the Prophet, *Call vpon me in the* Psal. 50. 15 *day of trouble, so will I deliuer thee, and thou shalt glorifie mee . And the Saints haue alwayes vsed it with happy successe of ease. As the Prophet testifieth, saying, These called vpon the Lord and hee* Psal. 99. 6. *heard them.* So did *Iacob*, when returning



ing from his vnckles, hee heard that *E-*  
*ſau* was comming forth againſt him with  
 foure hundred men, hee ſaid thus vnto

*Ge.32.11.* God, *I pray thee deliuer me from the hand*  
*of my brother, from the hand of Eſau: for*  
*I feare him, leſt hee will come, and ſmite*  
*mee, and the murther vpon the children:*

And according to his deſire, God deli-  
 uered him from his feare: for his brother  
 and hee met in peace, and departed one  
 from another in peace; ſo did *Moses*,  
 when the *Egiptians* purſued the *Iſrael-*  
*ites*, and the *Iſraelites* feared the *E-*

*Ezo.14.15* *giptians* before the red Sea, *The Lord*  
*ſayd vnto Moses, Wherefore criest thou*  
*vnto mee? for Moses in his heart prayed*  
*earneltly vnto God, and God did deli-*  
*uer him from his feare, opening a paſ-*  
*ſage for the Iſraelites thorow the wa-*  
*ters of the red Sea, and drowning in the*  
*floud the Egiptians that presumed to*

*Exo.14.30* follow: ſo that *Iſrael ſawe the Egipti-*  
*ans dead vpon the Sea banke.* Wee neede  
 not ſtand vpon particular examples, ha-  
 uing a generall rule that neuer ſayleth,

*Pl.145.18.* the Prophet ſaying, *The Lord is neme*  
*vnto all that call vpon him, yea, to all that*  
*call vpon him in trueth: hee will fulfill the*  
*deſire*

esire of them that feare him, he also will  
beare their crie, and will helpe them. Now  
seeing the saints doe thus in their trou-  
bles pray vnto God for ease, and do thus  
at the hands of God obtaine ease when  
they pray in their troubles, it is euident,  
that to pray vnto God in our trouble, is  
a worthy rule of casting our burden vp-  
on God in all domesticall, yea in al what-  
soeuer troubles.

And let no man say, there is no need *Need of*  
in these troubles to trouble God with *prayer.*  
our prayers, because he knoweth both  
what we suffer, and what himselfe hath  
determined to do, for these reasons thou  
oughtest the more gladly to pray, be-  
cause God doth vnderstand thy want  
before thou complaine, and is deter-  
mined to succour before thou intreate  
him: thy labour with such a God cannot  
be in vaine.

And this know, thou hast great im-  
ploiment for thy prayers in these and  
such like troubles. First thou hast neede *First for*  
to offer vp prayers vnto God for thy selfe *thy selfe.*  
that he will giue thee patience and wise-  
dome to demeane thy selfe aright vnder  
these troubles, that thou maiest neither  
bc

be a murmurer against God, grudging at those troubles nor increase thy troubles by dealing indiscreetly, and forwardly with them that are the causers and occasion of thy troubles: nor maiest erre, and be wanting in vsing good remedies to heale and reforme them that are the causers of thy troubles. And if thy domesticall trouble be sicknesse in thine owne body, how necessary it is to pray vnto God, to giue thee patience to send thee health, to forgiue thy sins, and to prepare thee for death? when *James* the Apostle exhorteth to reioice for temptations, and to continue in patience, till patience haue her perfect worke, because these things require an extraordinary wisdom, he further aduiseeth vs to pray vnto God for that wisdom. saying; *If any of you lack wisdom, let him aske of God, who giveth vnto all men liberally* Giuing to vnderstand by that aduise, how necessary it is in the time of trouble, to vse praier for thy selfe, that thou maiest demeane thy selfe patiently and wisely. to glorifie God in thy trouble, to profit by the same trouble, and not to increase the same; but  
safely

Iam. I. 4.

safely to grow out of it, and to recouen  
peace and health.

Secondly, thou hast need to offer vp *Secondly,*  
prayers vnto God for them by whose *for them*  
meanes thou art troubled, or for whose *that trou-*  
sake thou art griued. *ble or*  
*griue thee.*

Sometime thou art vnkindly vsed, ei-  
ther by thy husband or wife: either by  
thy parents or children, or such as haue  
stept into the roome of parents and chil-  
dren, and haue those names by law giuen  
them, not by nature due vnto them: or  
else by thy master or seruant: or by some  
friend or neighbour. For these thou hast  
great cause to pray vnto God that he  
will giue them better minds, and let  
them see their fault with mislike of it,  
and see what becometh them to doe,  
and giue them a heart to doe it. If they  
continue in their frowardnesse, shall they  
not continue to be troublers vnto thee?  
then as thou desirest an end of the trou-  
ble that they put thee to, so desire that  
God will giue them a better and wiser  
heart. This rule is included within that  
more generall rule of our Sauour Christ  
in the Gospell, *I say vnto you, loue your e-*  
*nemies, blesse them that curse you, doe good* *Mat. 5. 44.*

*to them that hate you, and pray for them that hurt you, and persecute you. If we ought to pray vnto God for all that hurt vs, then also for them of our owne house habitation and kindred that hurt vs: and so much the rather for those at home, and so neere vnto vs, because they haue more opportunity to hurt vs, then they that are farther of. And what are we to beg in praier for them? Two things: one that God would forgiue their fault, which we also must forgiue. Another that he will giue them a heart to see, and to amend their fault. God in his holy iustice doth therefore many times stir vp domesticall troubles to men, because they are negligent in domesticall praier neuer commēding vnto God either husband or wife, child, seruant, kinsman, friend, or neighbour, neuer making any request for grace and wisdom to bee giuen vnto them. When *Dauid* had brought the Arke of the Lord into the place that he had prepared for it vpon the hill of *Sion*, and had offered burnt offerings and peace offerings, it is said, that he blessed the people in the name of the Lord of hosts, that is, he praied the Lord*  
of

of hoasts to powre downe his blessings  
 vpon them: and hauing distributed flesh  
 and bread and wine among them, and  
 they therewith being departed home,  
 it is said that then *Dauid returned to*  
*blesse his house*, that is to pray vnto God  
 for them of his house, that they might <sup>2.Sa.6.20.</sup>  
 prosper, and that he might liue a com-  
 fortable life among them. Also Isaac <sup>Gen.25.21</sup>  
 prayed vnto the Lord for his wife. And <sup>Gen.49.48</sup>  
*Iacob blessed all his sonnes, euery one of*  
*them blessed he with a seuerall blessing.* And  
*Booz* the Bethlemite comming into the  
 field, among his seruants and reapers,  
 saluteth them with a praler vnto God  
 for them, saying, *the Lord be with you.* <sup>Ruth.2.4.</sup>  
 And *Daniels* custome was, three times a <sup>Dan.6.10.</sup>  
 day in his house, to pray vnto God, who  
 praying in his family, could not in his  
 praiers be vnmindful of his family. From  
 so holy and worthy examples, learne  
 thou to pray for thine: while thou en-  
 ioiest peace with them, pray that they  
 may not proue a trouble vnto thee: and  
 when thy trouble growes from thē, pray  
 that God will giue them a mind more  
 agreeable to peace. So fit for the ease of  
 thy burden, is praiser for them by whom

thou art troubled.

Sometime thou art not vnkindly vsed by them, yet thy trouble groweth from them, while thou art grieued for some calamity hapned vnto them, and takest care for the helping of them. In this case there is speciall neede of praier to be made for them. And it is a speciall point of casting thy burden vpon God. God speaking to the Israelites, saith of himselfe, *I am the Lord that healeth thee*; that is, all the health and helpe both of thee and thine must come only from my hand. And in another place, *I kill and giue life, I wound and I make whole*. That is, I send sicknesse danger and hurt, to make  
 Ex. 15, 26. 39. men seeke vnto me: and againe I restore health safety and peace, when men doe seeke vnto mee. And these things being the workes of Gods owne hand, they should faile very much, of casting their burden vpon God, that being burdened with griefe for the sicknesse and calamities of their neighbours, friends, kinsfolke, and family, should forget and neglect to pray to God for them. *Danid* praied for his child in a most humble and earnest manner when it was sicke.

For

For David besought God for the child, and fasted, and went in, and lay all night upon the earth. The Centureon whose faith is commended in the Gospell, praied vnto the Lord Iesus for his sicke seruant, saying vnto him, *master my seruant lieth sick at home of the palse:* and when Herod had cast Peter into prison, with purpose, after the feast, to bring him forth to the people to be slaine, *earnest praier was made of the Church vnto God for him.* The saints of God haue alwaies obserued this as a most safe and sure rule of casting their burdens vpon God, when they were troubled and grieued for the sicknesse and calamitie of others, to pray vnto God for them, to restore their health, their peace, their liberty, and their comfort: that in the recouered comfort of them that were afflicted, they might recouer comfort that were afflicted for them. There is therefore in these domesticall troubles imploiment for thy prayers to be offered to God for them, either by whose meanes thou art troubled, or for whose sakes thou art grieued.

Thirdly, thou hast need to offer vp praier vnto God for the rest of thy familie, *Thirdly, for all the rest.*

2. Sam. 12.  
26

Mat. 8. 6.

Act. 12. 5.



ly, of thy kindred, of thy friends, and of thy neighbors, whether thou be wronged by the vniust and vnkind dealing, or else grieued for the calamity and sicknesse of some: that neither the sinne of them that wrong thee, nor the calamity of them for whom thou art grieued, may spread any further, to the corruption and damage of the rest. If *Esa* grieue his father *Isaack*, and his mother *Rebecca*, by taking a wife of the daughters of *Canaan*, haue not *Isaack* and *Rebecca* cause to pray to God for *Iacob* their other sonne, that he may not doe as his brother had done? when certaine of the followers of the Lord Iesus Christ had left him, taking offence at some words of his (concerning the eating of his flesh and drinking of his blood) which they vnderstood not, *Iesus said* to the twelve, *will ye also goe away*: he was carefull that an euill example might not spread like a contagious sicknesse, to corrupt the whole company of his disciples. And (more agreeable to the cause that wee haue in hand) when *Iudas* one of his family (the diuell entring into his hart) had couenanted with the Priests and pharisees,

fies, to betray his master into their hands the Lord Iesus, heavily charged with a burden of trouble, growing from his treason, taketh occasion from his wickednesse, to pray vnto his father for the rest, saying, *Those thou gavest me, haue I kept, and none of them is lost, but the child of perdition, that the scripture might be fulfilled. And now come I to thee, and these things speak I in the world, that they might haue my ioy fulfilled in themselves, &c.* The child of perdition (*Judas the traitor*) being lost, the Lord hath care of the rest and praieeth for them, that they might euer reioice in him. Euen so euery louing man, that can take pleasure in the health and honest cariage of his friends, neighbours and family, when one is ill at ease, and when one doth giue offence, he will heartily pray to God to preserve the rest, that they may continue in health, and that they may continue to deale iustly, honestly, and dutifully. This triple imploiment for thy praier thou hast in the time of thy *domesticall trouble*, for thy selfe that art troubled or grieued: for them by whose meanes thou art troubled, or for whose sake thou art

Ioh. 17, 12.

griued: and for the rest. This is the second common rule of casting thy burden vpon God in domesticall troubles, namely that thou fail to praier: according to the saying of S. Iames, *is any among you afflicted, let him pray.* Now let vs see what other rules, as more particular, are to be added to patience and praier.

Iam. 5. 13.

1. 1. 1. 1. 1. 1.

## CHAP. IX.

Particular  
rules of cast-  
ing these  
troubles up-  
on God.  
These trou-  
bles are  
wrongs or  
griefes.

**T**Hese domesticall troubles be-  
ing of diuers sorts, let vs  
first distinguish them into  
two ranks: because it is  
either sicknesse, death, or  
some calamity, that is happend to thy  
selfe, or to some other neighbour friend  
kinsman, or of thy family, for which  
thou art, out of thy loue and compassi-  
on to others, and out of sence of thine  
owne euill grieued: Or else it is some  
wrong offered vnto thee by others, in  
their vnthankfulnesse, disobedience,  
vniustice, or forwardnesse, out of which  
springeth vnquietnesse and vexation to  
thee; with this latter member of wrongs  
let

let vs first begin and see what it is to cast  
this burden vpon God.

First here let the wronged person that <sup>Wrongs oc-</sup>  
beareth the burden consider whether <sup>casioned</sup>  
*the occasion of these burdens grew of him* <sup>sometime</sup>  
*selfe or no.* For so it oftentimes commeth <sup>by our</sup>  
*selfe or no.* For so it oftentimes commeth <sup>selues.</sup>

to passe, that the vnkindnesse of the hus-  
band prouoketh the wife to some such  
course, as turneth after to the husbands  
trouble. And likewise the disobedience  
of the wife may driue the husband vnto  
that course that after becommeth her  
heauy burden. Can the party that first  
did wrong without prouocation, be of-  
fended with the party, that in the second  
place did amisse being prouoked? som-  
times the fondnesse and negligence of  
parents, that wil not instruct, nor (when  
needes is) correct their children; nor in  
any thing restraine them of their owne  
will, or else the euill example of the pa-  
rents, makes them become wanton, dis-  
ordered, and euill conditioned, as it fell  
out in *Hell* his children: and in the end  
the parents see and heare things of their  
children, that grieue their hearts, and  
out of their disobedience, and insolency  
they are wronged, and it cannot be o-  
therwise,

wife, folly cleaving to the soule of the childe, but that, when the soule is not husbandly tilled by the discipline of the parents, it must bring forth weedes of euill behauiour: Sometime the child that complaineth of the vnkindnesse of parents, hath by his owne folly, by his disobedience and riotous courses giuen vnto his parents (of themselves tender and louing inough) cause to be vnkind, to change their countenance, to shorten their allowance, yea to shut the doore against him, and to settle his inheritance vpon some other. So likewise the master sometimes hath no care at home to teach his seruants to know and feare God: and if he goe to the house of God himselfe, he careth not to bring his seruants with him: or if he bring them with him, hee looketh not whether they stay there or no: or if they stay, whether they marke and learne any thing or no: these are not the studies of his heart. He suffereth them also to exceede decorum and comelinesse of seruants in their apparel, and to be abroad at vnseasonable times, with other yong persons (and what youth and liberty, wanting an ouersee-

er,

er, will doe, wise men know : ) also by his owne euill example of riot and vnchristineſſe, hee becomes vnto his seruants a plaine corrupter, they thinking themselves out of danger of reproofe, while they tread in the steppes of their masters and gouernours : or else an euill master dealeth vniustly and vnkindly with a faithfull seruant, and being brought vp, and so prouoked, no maruell if at length they breed their Masters trouble. Sometime the seruant, being both well taught and well intreated and hauing no iust exception against the gouernment and vsage of his Master, out of the lewdnesse of his owne euill heart, or harkening to the counsell of ill company, becommeth disobedient and vnfaithfull, and prauoketh his master to take strait courses with him. Sometime also an vndiscreet man, dwelling by a neighbour of peaceable disposition, presumeth vpon his neighbours softnesse, and offereth him wrong in such manner, as ouercommeth patience, and makes the quiet man to stir againe : and then hath he trouble in his habitation, and feesles himselfe compassed with

with troubles more then he looked for: in all these and like cases, the grieved man is the occasion of his owne burden, in these domesticall troubles.

*How to  
cast these  
wrongs up-  
on God.*

When he findeth this: then to cast his burden vpon the Lord for his ease, is to reforme the errours of his owne misgouernment, and to looke better to the waies of his family: and to reforme the errours of his owne life, that hee giue better light vnto his owne household, and draw them backe to goodnesse by his example, whom hee had corrupted before, and to giue satisfaction to his neighbour whom hee had wronged, and to abstaine from after-wronging of him. Thus stopping the fountaine of cause giuen by himselfe, the streame of offence take by others wil soone drie vp (the common rules of patience and hartypraier to God, withal not neglected.)

If thy vnkindnesse to thy wife, and thy bad husbandry made hir vnquiet, vse her more kindly, and proue a better husband, and she shall be quiet. So let the wife by more dutifull and modest behauiour recover hir husbands loue.

If neglect of discipline, with too much  
remis.

remisnesse in gouerning children and seruants, and thine owne euill example among them were cause of their disorder, vse thy fatherly and masterly authority better, and giue a better example, and thou shalt haue them in better obedience. The child also and seruant, becoming more obedient and more faithfull, shall soone recouer the loue and fauour of their Parents and Masters.

And if thy neighbour were prouoked to vex thee, because thou hadst first iniuriously vexed him, make thy peace with him for the first wrong, and abstain from offering a second, and hee will liue in peace with thee.

Surely if the occasion of a mans domesticall trouble grew from himselfe, this is to cast his burden vpon God for his owne ease, in the feare of God to remooue the occasion, to reforme the disorder in himselfe, to giue satisfaction, to seeke reconciliation, and to hold a better course afterward: and to doe this in patience, ioyning withall praier vnto God, that he wil giue, both to himselfe, and to them that were his troublers, wisdom and grace, that hee may no  
more



more giue, and they may no more take any such offence.

Not occasioned by our selves.

But if a mans domesticall troubles grow not from himselfe, giuing the occasion, but onely from their owne euill heart, that troubled him, so that he can say as *Samuel* did : *Whom haue I done wrong to ? Or whom haue I hurt ?* And as

1. Sam. 12. 3

Psal. 7. 3.

*David* said, *O Lord my God if I haue done this thing, if there be any wickednesse in my hand, if I haue rewarded euill to him that had peace with me, ( yea I haue deli- uered him that vexed me without a cause ) then let mine enemy persecute my soule and take it.* If the burdened man be himselfe faultlesse, and the euill heart of the euill doer be the onely fountaine of his euill deede ; as the Scriptures testifie, and daily experience shewes it to be most true, that there are such neighbours, and such domestikes, that of themselves without cause giuen, are troublesome: as froward wiues, with whom it is as vnquiet dwelling as with a Dragon; and euill husbands that haue neither wisdom nor honesty to respect the weaknesse of the womanis sex, and to intreat them with due mildnesse ; and children  
riotous

riotous and disobedient, that will be ruled by no counsell nor order of parents : and parents so vnnaturall and carelesse, that they haue no regard of their children : and seruants so slothful, vnfaithfull and murmuring, that they will neuer be good : and masters so vnreasonable and cruel, that their seruants liue vnder them a miserable life : and neighbours and companions to whom it is a pastime to doe euill, according to *Salomons words, As he that faineth himselfe mad, casteth fire-brands, arrowes, Prou.16.18 and mortall things, so dealeth a deceitfull man with his friend, and saith, am I not in sport ?* Thus falleth it out many times, that the quiet man giuing no occasion, yet receiueth injury to his great molestation.

In this case, this very testimony of his heart, that he is faultlesse, giueth much quiet to his soule, and giueth much boldnesse of heart to him, to commend his cause vnto God, and to craue his helpe, that is the patron of all innocency. And it is a goodly rule of casting his burden vpon God, in this case to beare patiently his burden, till God intreated by

*How to cast these vpon God.*

by humble praier send releefe: And this rule is commended vnto vs by the Apo-

1. *Pe. 3. 10.* *file Peter, saying, If when ye doe well, ye suffer wrong, and take it patiently, this is acceptable to God.* He therefore that hopeth for ease, must quietly beare in the meane time, according to the pleasure of God.

*Troubles  
not contin-  
ued nor  
iterated.*

The trouble may be a present iniury, passing away with the deede, not to be continued, neuer to be iterated, as the rayling of *Shemei* vpon *Dauid*: to beare patiently that, which impatience cannot helpe, giueth hope of ease and recompence from the good hand of God; as *Dauid* said of *Shemeis* cursing, *it may be the Lord will looke vpon mine affliction, and doe mee good for his cursing this day.* Therefore to suffer it patiently, not rendering euill for euill, nor rebuke for rebuke, is to cast that burden vpon God.

2. *Sam.*  
16. 22.

*Troubles  
continued.*

If it be a wrong iterated, or continued and prosecuted, still patience with praier is to be vsed: for by patience wee possesse our soules, and by praier we obtaine helpe at the hands of God.

*If for a  
short time.*

In this continuing and iterated trouble,

ble, it may please God for thy triall thy exercise and thy good, to continue it long, or else in mercy to deliuer thee from it betimes. If he interpose his hand of deliuerance, to make it of short continuance (which is to be praied for) then he will put an end to thy trouble, either by changing the minde of thy troubler, or by weakning and crossing his malice, or else by remouing thy troubler from thee, or thee from thy troubler: wherein till his will be reuealed by his worke, he is to be attended in patience, and to be intreated by praier.

And because he may remoue the burden of thy domesticall troubles, by reforming the troubler: it is a maine point of the casting of thy burden vpon God, to pray vnto him for the reforming of them. And to put to thy hand to so good a worke.

*This trouble may be remoued by reforming the troublers.*

By this rule, if a man bee troubled with an vnquiet wife, and would be eased by the good worke of God, in reforming hir, he must pray vnto God, that he would be pleased to giue her a better heart. And hee himselfe must in all louing manner teach her what is come-

ly for her to doe as a woman, as a wife, as a mother, as a mistresse, & as a neighbour, wheresoeuer he hath found her to erre, and by her errour to haue been the cause of his trouble. So did *Job* checke and reforme the errour of his wife, when she prouoked him to curse God, saying; *thou speakest like a foolish woman: What? shall we receiue good things at the hands of God, and not receiue euill?*

*Iob. 2. 10.*

So on the other side, if a woman be troubled with a bad and vnquiet husband, and would be eased by the good worke of God in reforming her husband, shee must pray vnto God, that he will be pleased to giue her husband a better heart: and she her selfe must in all dutifull manner helpe that change, ac- teimpting it, partly by gentle wordes in season spoken, and partly by her owne louing and modest behauiour, that is very forcible to reclaime euē a froward minde. By words *Abigail* attempted to reforme the churlishnesse of *Nabal* her husband, chusing a fit season to tell him of the danger thereof, the next day after, when he had slept away his drunkennes. She obserued opportunitie, & so should  
all

all women doe. Therefore doeth Bath-  
*sheba* say of a vertuous woman, *Shee o-*  
*peneth her mouth in wisdom, and the law*  
*of grace is in her tongue.* And such words  
of wisdom from the tongue of his wife,  
an honest man shold not refuse to heare,  
and vnto wise words spoken in season,  
let her adioyne her milde and humble  
behaviour, by which much good may be  
done vpon him, as testifieth Saint Peter,  
saying, *Likewise let the wines be subject*  
*to their husbands, that euen they which o-*  
*bey not the word, may without the word be*  
*won by the conuersation of the wines, while*  
*they behold your pure conuersation, which*  
*is with feare:* So ought the wife, both  
both with milde words and good beha-  
viour, helpe the reformation of her hus-  
band.

These prescribed rules, for the man to  
desire, and helpe the reformation of his  
wife that is froward: and for the woman  
to desire, and helpe the reformation of  
her husband that is disordred, when the  
one prooues the others burden by their  
errour, giue no countenance vnto the  
disgracing complaints, vnto the vnciuill  
taunts and checkes, vnto the brawling

words & blowes, and other euill vsage, that passe now and then between man & woman, when one is offended with another: surely God is not the author of such dealings, neither do the married that vse such dealings, cast the burden of their domesticall troubles vpon God, as take any course to make burden lighter, but they do increase it, and make it heavier.

By the same rule, parēts & masters, burdened with disobedient & disordred children & seruants, and desirous to turn off their burde vpon god, are taught to pray to God for the reformation of their children & seruants, & to put their own helping hand to the worke, vsing their fatherly and masterly authoritie, and wisdom to draw them back from iniquity. In which godly attempt, fathers and masters haue allowāce frō God; yea they are not only warranted of God to do it, but it is a charge laid vpon them, children & seruants being committed to them, not onely to doe them seruice, and to be at their cōmandemēt, but rather to receiue education, & instruction from them. And when parents and masters faile, and become careless of the instruction of their chil-

children & seruants, and in the right gouernment of them, God doth often (in his iustice) punish the fathers & masters negligence, with the childrens and seruants disorder. And when parents & masters are carefull to instruct & gouerne aright their children & seruants, then God (in his mercy) requiteth that care and diligence with the obedience and faithfulness of children and seruants. *Salomon* saith in the Prouerbs, *The rod and correction giue wisdom, but a childe set at libertie makes his mother ashamed.* Here iustice repayeth with disorder in the child, the neglect of instruction and gouernement in the parents. The same *Salomon* saith againe, *Correct thy sonne, & he will giue thee rest, and will giue pleasures to thy soule.* Here mercy repayeth with contenting obedience in the child, the wise and careful gouernement of the parents. To masters also, that their seruants may not breede their vnrest, *Salomon* in the same place giueth these Items, by which hee might well suppose, that wise men would take warning, *A seruant wil not be chastened with words, though hee vnderstand, yet hee will not answer.* This is

Pro. 29.15

Pro. 29.17.

Pro. 29.19



plaine enough, that for some seruants,  
 & the right gouernment of them, some-  
 thing more then words is sometime ne-  
 cessary. And againe he saith, *Her that*  
 Pro.29.21. *delicately bringeth vp his seruant from his*  
*youth, at length he wil be euen as his sonne.*  
 This is plaine enough, that a delicate  
 life with liberty and pleasure, is not to  
 be allowed to seruants by any rule of  
 good gouernement, lest to thy griefe he  
 take vppon him to bee more then a ser-  
 uant.

Yet these rules for parents to desire  
 and helpe the reformation of disobedient  
 children: and for maisters to desire  
 and help the reformation of disordered  
 seruants, giues no defence vnto vnna-  
 turall parents, that are tyrants to their  
 owne children; and to cruel maisters, that  
 increase the proportion of worke, and  
 number of stripes, but diminish the due  
 allowance of meate, and cloathes, and  
 sleepe, and are neuer pleased, but euer  
 brawling. Saint *Paul* saith vnto parents,  
 Ephes.6.4. *Fathers, prouoke not your childrẽ to wrath.*  
 Lenity must be vsed, though not cocke-  
 ring, and too much sufferance. And to  
 Coloss.4.1 maisters he saith; *Masters, doe vnto your*  
*seruants*

*seruants that which is iust and equall. Equity must be vsed toward them, thogh nor remissenesse.*

To the same purpose may it bee saide for children and seruants, if while they haue carried themselues duetifully, and deserued well, their parents or maisters, out of their owne vnkindnesse, and cruelty, doe prooue a heavy burden vnto them: because it may please God to ease them of that burden, by chaunging the mindes of their parents and maisters, it belongeth vnto them, as a speciall point of the casting of their burden vppon the Lord, to pray vnto God for their parents and maisters, that hee will be pleased to open and amend their hearts, that they may see their errour, and may reforme the same, & learne to deale more kindly (which belongeth to parents) and to deale more iustly (which belongs to maisters;) and whereas they haue no authoritie to admonish, to teach, to correct, as their parents and maisters haue, yet with due reuerence they may be bold, obseruing opportunitie, and vsing decent and humble speeches, sometimes to tell them what they think to be fit. How

reuerently, when *Saul* wronged *Dauid* and had spoken to *Jonathan* his sonne, and to all his seruants, that they should kill *Dauid*, which was *Jonathans* grieve, because he loued *Dauid*: how reuerently did *Jonathan* labour to make *Saul* his father see his errour, saying vnto him,

1. Sa. 19. 4. *Let not the King sinne against his seruant, against Dauid: for hee hath not sinned against thee, but his workes haue beene to thee verie good: for he did put his life in danger, and slew the Philistim; and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycdest: wherefore then wilt thou sinne against innocent blond, and slay Dauid without a cause?* And when *Naamat* the Syrian tooke great indignation at the Prophet *Elisha*, because he came not out and laid his hands vpon his leprousie to heale it, but commanded him to wash himselfe seauen times in the waters of *Iordan*, which he iudged nothing so vertuous as the waters of *Damascus*; which indignation of *Naaman*, the Lord and master grieued all his seruants, how reuerently did they say vnto him, *Father, if the Prophet had commanded thee a great thing, wouldst*

wouldest thou not haue done it? How much rather then, when he saith vnto thee, wash and be cleane? Such words of mildnesse, spoken in fit season, and with reseruati-  
on of due reuerence, may by seruants and children be vsed to their fathers and masters, to induce them to see their former error, that it may be a meanes vnder God to change their mindes.

But this liberty can no way iustify the insolence and vnductifulnesse of many children & seruants, that being restrained by the seueritie of their parents and masters, grow into discontent, & speake contemptuously and raylingly, without all reuerence, and without all regarde, either of the authoritie of their parents and masters, or of the subiection and duety that they owe vnto them.

By the same rule is euery one, whose domesticall trouble growes by the error of his neighbour (if hee would be eased, which may be the changing of his neighbours minde) taught to pray vnto God for the bettering of his neighbour: and to put his owne helping hand to so good a woorke, by admonishing his neighbour neighbourly. And hee hath  
precepts

precepts from GOD to warrant that  
 course. *Moses saith, Thou shalt not hate*  
**Leu. 19 17** *thy brother in thy heart, but thou shalt*  
*plainly rebuke thy neighbour, and not suf-*  
*fer him to sinne.* So that there wanteth  
 charitie in him that will not louingly  
 tell his neighbor of his errour. And God  
 doeth often in his iustice make thy bad  
 neighbour, to be a cause of trouble vn-  
 to thee, because thou, knowing his dis-  
 orders, hast not told him of them, that  
 he might amend. A like commande-  
 ment giueth the Lord *Iesus*, saying, *If*  
**Mat. 18. 15** *thy brother trespass against thee, goe and*  
*tell him his fault betweene him and thee a-*  
*lone.* That is, if his fault be bent against  
 thee, as the chosen object of his malice:  
 or directed another way, it light vpon  
 thee, to the hurt or hazard of thy life, thy  
 peace, thy profit, or thy good name: or  
 if his misdeede were neither intended a-  
 gainst thee, nor did light vpon thee, but  
 onely thou art grieued in thine honest  
 soule, to behold so vngodly dealing:  
 in these cases thou art commaded of the  
 Lord to tell him of his fault, that if hee  
 be curable he may amend. And because  
 thou knowest not but that it may please  
 God

God to ease thy burden of domesticall troubles, making them of short continuance by reforming the troubler, it is a speciall point of casting this burden vpon God, to pray for the amendment of thy neighbour, and to put thy helping hand thereto, by gentle and neighbourly admonitions.

But this liberty of telling thy neighbour his fault, giues no allowance of rayling, and reproaching, and publique disgracing of men, by casting their infirmities and faults in their teeth. A christian man must abhorre ali such bitter courses, remembering what the Apostle Peter saith, *Loue couereth a multitude of* 1.Pet. 4.8. *sinnes*: That is, a right charitable man, though hee seeke to reforme his neighbour, by telling him of his sinne, yet he will not disgrace or shame his neighbor by publishing his sinne.

It may please God to ease thee of the burden of thy domesticall trouble by *By weakening the power of the troubler* weakening the power, and crossing the malice, and abating the pride of thy troubler, that either hee shall not dare, or shall not be able to proceede any further in thy vexation: as he daunted the pride

Pride of *Laban*, when he pursued *Jacob*, for hee meant euill to *Jacob*; but by the

**Gen.31.24** way, *God* came to *Laban* the *Armiter* in a dreame by night, and said vnto him, take heede that thou speake not to *Jacob* aught saue good. And by this threatning of the Lord *Labans* stomake was taken down, as hee confessed to *Jacob* the next day,

**Gen.31.29** saying, *I am able to doe you euill, but the God of your Father spake vnto mee yesternight, saying, Take heed that thou speake not to Jacob aught saue good. And GOD crossed the fury and violence of Saul, when hee thought to haue slaine David,*  
**1.Sa.19.10** *Saul intended to smite David to the wall with the speare: but he turned aside out of Sauls presence, and he smote the speare against the wall; but David fled, and escaped, &c.*

How then  
to cast it  
upon God?

In this case it is not lawfull for thee to pray vnto *God* for the death, the sicknesse, the impouerishing, or any way the hurt of thine enemy, leaue him to the iudgement of *God*, and pray vnto *God* to forgiue him his wicked malice. Yet is it lawfull for thee to pray vnto *God*, that hee will be pleased to confound the deuices, and to crosse the attempts, and

to scatter the prepared power of thine  
 aduersaries. So we reade that *David*, in  
 the time of *Absoloms* treason, when he  
 vnderstood that *Ahitophel* that great po-  
 litician tooke part with him, he feared  
 his counsell, and first prayed vnto God,  
 saying, *O Lord, I pray thee turne the coun-* 2.Sa. 15.31  
*cell of Ahitophel into foolishnesse.* And af-  
 terward sent his wife and faithful friend  
*Hushai* the Archite to bee an opposite  
 vnto *Ahitophel*, by whose meanes in-  
 deede *Ahitophels* counsell was reiected,  
 to the danger of *Absolom*, and safetie of  
*David*, and many like prayers wee haue  
 in the *Psalmes*. In one place, *Vp Lord,* Psal. 9.19.  
*let not man preuaile.* In another place,  
*Let not thou that are mine enemies,* vn- Psal. 35.19  
*justly reioyce ouer mee, neither let them*  
*wink with the eie that hate mee without a*  
*cause.* And in another place, *Let not the* Psal. 140.3  
*wicked haue his desire, O Lord, performe*  
*not his wicked thought, lest they be proud.*  
 Thus wee see that the Saints haue made  
 their prayer vnto God, against the ma-  
 lice, power, and cunning of their aduer-  
 saries, that God would be pleased to a-  
 bate their pride, to assuage their malice,  
 to confound their deuices, and delude  
 their



their cunning, that they might not preuaile to doe the mischiefe that they intended. And so far it is lawfull for thee to pray for their disappointing.

And because sometime the seruants of God, haue made request vnto him, against the persons of their enemies, praying for their destruction; as *Eliu* did against the messengers of the King of Israel, saying, *If that I be a man of God let fire come downe from heauen, and deuoure thee and thy fifty.* As *Dauid* in diuers places of the psalmes, *let them be confounded and put to shame that seeke after my soule, let them be turned backe and brought to confusion that imagine mine hurt.* And in another place, *set thou the wicked ouer him, and let the aduersary stand at his right hand, when he shal be iudged, let him be condemned, and let his prayer be turned into sinne.* As *Peter* the Apostle praied against *Simon Magus*, *thy mony perish with thee; that, is both thou and thy mony perish.* And *Paul* the Apostle against *Alexander* the Copper-smith, saying, *Alexander the Copper-smith hath done me much euill, the Lord reward him according to his workes.* Let  
none

2. Kin. 1. 10

Psal. 35. 4.

Psal. 109. 6

Act. 8. 10.

1. Tim. 4.  
14.

none of vs thinke that for the procuring our ease, and deliuerance from our neare troubles, it is lawfull for vs to bend the force of our praiers against the persons of our aduersaries, and to desire their destruction or hurt. For those whose examples are before remembred, were the Prophets of God, and Apostles of the Lord Iesus Christ, who knew the reprobation of those against whom they praied, and so rather pronounced the known iudgements of God, then the priuate affections of their owne hearts: and if they pronounced their owne affections, they were affections conformed to the known iudgements of God, not contending to guide & moue Gods iudgements. So doth *S. Austin* affirme *Augustin* of all such praiers, saying, *those things* *Psal. 35.* *which are spoken in the forme of wishing, are things opened by a spirit of prophecy* and when they say, *let that be done, and let that be done, it is no other then if they had said such and such a thing shall come vnto them* Now we haue no such knowledge of any mans reprobation, he may prooue a sheep of Christ, whom as yet by his fruits we find and therefore esteem

a wolfe. And we haue no such spirit of prophecy by which we can foretell, what wrath from God shall fall vpon them. And also our Sauour hath giuen  
 Mat. 5. 44. vnto vs, this rule which we must follow, *Pray for them which hurt you and persecute you.* Therefore if God be pleased to ease vs of the burden of our troubles by weakning the power, asswaging the pride, and malice, and by disappointing and scattering the purposes and counsel of our enemies, we in seeking this grace at his hands, may pray against their deuises, but not against their persons, And therefore by this rule is no countenance giuen to the dire imprecations, and bitter curses that many vncharitable men powre out against their troublers.

*By removing the  
troubler  
from thee,  
or thee from  
him.*

Perhaps it may please God to ease thee of this burden of domesticall troubles, making them short, either by removing thy troubler from thee, or by removing thee from thy troubler. And this remouall may be made, either by death or by some other course. And thereto some rules pertaine, in the right obseruation whereof a wise man for his ease casteth his burden vpon God.

If

If the remoue be to be made by death: this is a thing that God may doe at his pleasure, because he is the Lord of life, to giue it and continue it. *Dauid* saith vnto God; *With thee is the well of life.* *Psal. 36.9* And to him also pertaines all power ouer death, to haste it & bring it forward; The same Prophet saith of the same God; *To the Lord God belong the issues of death.* *Psal. 68.20* This maner of remoue by death it is not lawfull for thee to desire, much lesse by thy hand to further, either in the death of thy selfe, or of thy troubler. If God be pleased to doe it for thee, either in remouing thy troubler from thee, or in remouing thee from thy troubler, it is euery way a worke of his mercy toward thee.

If God by death remoue the troubler from thee, it is his mercy to thee. When God by death had remoued *Absolom*, that had greatly troubled his father and made him flie from Ierusalem, then was that domesticall trouble at an end, and *Dauid* returned in peace to Ierusalem. That remoue of the trobler by his death was Gods mercy to the troubled. So likewise if God by death remoue thee

H from

from thy troubler, that also is Gods mercy to thee, for so he giueth thee rest, as the Prophet *Esay* speaketh, saying;

**Esa 57.1.** *The righteous perisheth, and no man considereth in his heart: and mercifull men are taken away, and no man understandeth that the righteous are taken from the euill to come. This is also Gods gracious mercy deliuering him from trouble.*

But for thee to be an actor in these things, it is altogether vnlawfull, God hauing giuen to thee a commandement to the contrary; *Thou shalt not kill.* *David* would neuer so be eased of his troubler *Saul*: he would not doe it himselfe, nor suffer others to doe it, though he often had opportunity, but waited on the hand of God, saying to *Abishai*, that would haue smitten him while *David* and he

**Ezo. 30. 13**

**2Sa. 26. 10**

stood by *Sauls* beds side; *As the Lord li- neth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell and perish: the Lord keep me from laying mine hand vpon the Lords annoin- ted.* And at last he was eased by *Sauls* death without laying his hand vpon him, it is the remedy of tyrants and bloud-thirsty persons, to seeke ease of their

their troubles, by procuring the death of their troublers. And it is the remedy of faithlesse & desperate men, to ease them of their burden of troubles, by remouing themselues from their troubles and troublers by their death. So did *Saul*, *Ahitophel*, and *Iudas*. Those men that so remoue themselues and others, cast not their burden vpon the Lord, who is the giuer of life, but cast it vpon the diuels backe (and themselues withall) who was a murderer from the beginning.

But if a remoue for thine ease may be effected by shift of place, that may both be desired and vsed without sinne. *Isaack* sent his sonne *Iacob* away from his brother *Esau*, when *Esau* in his anger had sworne to slaie him. *Dauid* fled from the hand and lauelin of *Saul*, and shifted for himselfe by remouing from place to place: and he conueied all his fathers house into the land of *Moab* from *Sauls* reach. The Lord Iesus oftentimes withdrew himselfe from the fury and rage of the Iewes. And he gaue his disciples a rule for times of persecutiō, saying, *when they persecute you in this city, flie vnto another.* And many honest men haue re-  
If it be by shift of place.  
Mar. 10. 23

moued their habitations, to auoid ill neighbours, and to be out of the reach of too neare troublers. And many haue purged their houses of vnquiet spirits, both children & seruants, as they might doe, when they could not amend them in the house.

*Rules concerning re-  
moue of  
children or  
seruants.*

But yet I must tell you, that if children and seruants increase the burden of thy domesticall troubles, this turning them out for thine ease, must be the last remedy that must be vsed; and all other meanes for their amendment must first be attempted, because children and seruants are not sent of God into thine house, only for thy pleasure and ease, but they are committed vnto thee to be brought vp vnder thee, and to be trained by thee to grace and good behaviour. And that is a thing that thou must looke vnto somewhat more then only to thine owne quiet, that thou maist be able to answer God for their soules. If any member of the body be diseased and out of temper, putting the head and whole body to paine, a man will not at the first cut off that member, but first he vseth all meanes to cure it, and doth  
with

with much patience endure the weaknesse of it, and will suffer a blind eie, rather then plucke it out of the place; and a lame hand rather then cut it of; and a sore leg rather then let the sawe come to it: and that shall be the last worke, if he doe it at all. And children and seruants are members in the body of thine house; therefore he is but a bad head and gouernour, that presently, because children and seruants are troublesome, that thrust them out of doores to seeke their ease. By remouing them must be the last attempt. But if other attempts first made by thine own authority and wisdom, then after by the counsel of neighbors and friends, and last'y by the power and countenance of the magistrate, will doe no good vpon them, but they persist in their wickednesse, and proue incurable, to the hurt of thy selfe and others in thy family; *Then the eie, the hand and the foot that offendeth may be cut of.* Mark. 9. 43  
If children or seruants, or any other that may be turned away, be as tender and deare as thine eie, as seruiceable as thine hand, as necessary as thy foot, let them depart. The whole is to be respected  
H 3 before



before a part, & the head before a member. Thus God may be pleased to shorten thy sorrow by a remove and shift of place between thy troubler and thee.

*if thy trouble continue long.* If God be pleased to continue thy trouble long, all the former advises must be practised as time affordeth opportunity, because thou knowst not what happy houre of thine ease God hath set downe in his good purpose. And those two common rules of patience and prayer must never be neglected.

*Consolations to comfort in long troubles.* And for the mitigating of thy sorrow ynder that burden, consider these things that follow, and they will bring much ease vnto thy mind. First that it is the common condition of all *Adams* children, in this world to haue troubles; as *Iob* speaketh most truly, *Man that is borne of a woman is of a short continuance, and full of trouble.* And if it be common to all, without exception of any (how great how godly soeuer) thou shouldst be too delicate to desire to be exempted.

*Iob 14.1.*

Secondly, in a more neare manner, it is common to all the Saints of God to haue troubles in this world, more then the wicked, by reason of the enmity that

that the wicked world beareth to the godly, being vnto them a step-mother, while like a naturall mother, she affordeth all the delight she can vnto her own. The Apostle *Paul* saith, *All that will liue godly in Christ Iesus, shall suffer persecution.* And if it be common to all Christs followers to beare a crosse and follow him, thou must not looke to be free.

Thirdly, thy troubles, if they should continue vnto the last hower of thy life, yet are they but short, for life it selfe is short, & no trouble, but is shorter. They end and giue place one to another, and God interposeth between trouble and trouble spaces of quiet and gladnesse, and they are mixed with much cause of reioycing, not only in regard of future mercies hoped for, but also in regard of present mercies possessed. Which mixture is as good and pleasant, as the ending of troubles: and therefore they are to be esteemed short: as also the Apostle calleth them, saying, *Our light affliction which is but for a season*, and he that shrinketh for short troubles, is but faint-hearted.

Fourth-

Fourthly, thou hast *Christ* ioyning his shoulder to thine, and bearing part with the in euery burden of thine, and he beareth both in compassion to pity thee, and also in his diuine power to assist thee, that thou maiest not sinke ynder thy burden. Therefore doth he call thy

Matth. 11. yoke his yoke, saying, *Take my yoke on you.* Therefore when he speaketh of the vnkindnesse shewed to his followers, he

Math. 25. speakes on this manner, *I was hungry and yee gaue me meat, I was thirsty and yee gaue me drinke.* And speaking to Saul,

Acts. 9. 4. then perscuting those that called vpon his name, he said vnto him; *Saul, Saul, why persecutest thou me?* Thus he maketh himselfe a party in all the sufferings of his seruants: & what Christian man shall grudge to beare his part in that burden, wherein he hath the Lord *Iesus* so kindly and so strongly bearing with him.

Fifely, let him consider that those troubles that disquiet his life, were not raised vp against him without Gods appointment: as *Dauid* said of *Shemei*, *Suffer him to curse, for the Lord hath bidden him.* And if thou diddest grue to receiue or disdaine to put vp the offered wrong

at the hands of the offerer, yet receiue them without grieſe, and put them vp without diſdaine at the hands of God, and for his pleaſure ſake.

Laſtly, let him conſider that troubles auile much to the praſtiſe of Chriſtiani-  
anity, they make vs remember God more often, and pray to him more ſer-  
uently then otherwiſe we would. They make vs remember our ſelues that wee are but duſt, and haue offended God: they pull downe pride, and prouoke vnto repen-  
ce: they worke in vs bowels of compaſſion, cauſing vs to pity others in trouble: they make vs leſſe to loue this preſent world, and more to deſire and long for heauen. Theſe conſidera-  
tions put together, are of great power to make any Chriſtian man to beare them patiently, and to eſteeme them no burden, though God in his wiſedome ſuffer them to lie long vpon vs. The rules hitherto deliuered, teach kindly how to caſt our burden of domeſticall troubles vpon God. When our trouble is cauſed by the wrong offered vnto vs by others, in their vnthankfulneſſe, diſ-  
obedience, vniuſtice, or frowardneſſe.

Some-

*If thy trouble  
be grieft  
not wrong.* Sometime thy home-trouble is occasioned by sicknesse, death, or some calamity happened vnto thy selfe, or to some other, either kinsman, neighbor, friend, or of thine owne family.

If it be sicknesse, feare of death, or any calamity vpon thy selfe, we know that euery man is readily sensible of his owne euill: If it be sicknesse, death, feare of death, or calamity whatsoeuer vpon others, we know that some one is more neere and deare vnto thee then some other, and accordingly thou art more or lesse sensible in their euils. How in these cases we may cast our burdens vpon the Lord, let vs consider.

*If grieft  
grow from  
sicknesse in  
thy selfe.*

First if sicknesse, feare of death, or any other calamity be happened to thy selfe, patience and praier, commended before for common rules in all troubles, are here to be vsed. And if it be sicknesse in thine owne body, these things obserued will giue ease to thy minde, and perhaps health also to thy body; and so either remoue wholly thy burden, or make it more easie. First remember that it is the visitation of God, euen of him that saith of himselfe, *I wound, and I make whole,*

*Deut. 32.  
39.*

whole, that is, I send painefull sicknesse  
and again, I send sauing health. This rule  
will lead thee into many other, wherof  
euery one will greatly helpe thine ease.  
It will teach thee, as the Apostle Peter  
also teacheth thee, when he saith: *Hum- 1. Pet. 5. 6.*  
*ble your selues vnder the mighty hand of*  
*God, that hee may exalt you in due time.*  
For it wil make thee patiently to yeelde  
to the Lords pleasure. Secondly, it will  
make thee looke into thy life past, and  
to acknowledge thy sinne prouoking  
God, as it moued David, saying, *Thine Psal. 32. 4.*  
*hand is heavy vpon mee day and night, and*  
*my moisture is turned into the drought of*  
*Summer, then I acknowledged my sinne*  
*vnto thee: for I thought I will confesse a-*  
*gainst my selfe my wickednesse vnto the*  
*Lord, and thou forgavest the punishment*  
*of my sinne.* And thirdly, with a resoluti-  
on to depart from thy former iniquity,  
it wil mooue thee to pray vnto God for  
health, and to vow praise and thanks  
vnto God, as the sicknesse of Hezekiah *Esa. 38. 2.*  
wrought zeale of praier and thanksgi-  
uing in him; *Then Hezekiah turned his*  
*face to the wall, and praied vnto the Lord,*  
*and said, I beseech thee, Lord, remember*

Esa. 38. 18.

now how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight. And for his resolution of prailing God, it followeth in the same place; *The grave cannot confesse thee, death cannot praise thee, they that goe downe into the pit cannot hope for thy truth, but the liuing, the liuing, hee shall confesse thee, as I doe this day: the father to the children shall declare thy truth. The Lord was ready to saue mee, therefore we will sing my song, all the daies of our life, in the house of the Lord.* The first acknowledgement of Gods hand, will produce all these things following, as patience, confession of sinnes, praier, and vowes of thanksgiuing: and every of these at the hands of God, wil obtain ease of thy grieſe. Then lastly, it will mooue thee in all the meanes thou vsest for the recouery of helth, to looke higher then either to the skill of the Physitian, or vertue of the medicine, that thou maist not fall into the mischief of *Asa* King of *Iuda*, of whom it is written; *Asa in the nine and thirtieth yeare of his raigne, was diseased in his feete, and his disease was extreame: yet hee sought not the Lord*

2. Chro.  
16. 12.

*Lord in his disease, but to the Physitians.  
So Asa slept with his fathers, and died.*  
Thus auailable to the easing of thy  
burden of sicknesse in thy selfe, it will  
be, to acknowledge therein the visitati-  
on of God.

And if it be any other calamity of  
whatsoever kinde fallen vpon vs, (and *if it be any  
other cala-*  
diuers they are that may fall vpon vs: as *mity.*

for example, *Ioseph* was sould vnto  
strangers, and imprisoned in *Egypt*:  
the men of *Zeklag* were spoiled of all  
that they had, in their absence with *Da-*  
*nid*: *Abiathar* of the house of *Eli*, was  
cast out by *Salomon* from being Priest  
vnto the Lord: warre and famine, and  
the anger of Princes, yea many inferior  
causes, breed many calamities) the only  
sure way of casting our burden vpon  
God, is to acknowledge the worke of  
God in our calamity, patiently to beare  
what he laith vpon vs, and heartily to  
pray vnto him for succour. That wee  
ought to acknowledge Gods worke in  
our calamity, and patiently to beare his  
pleasure, *Iob* doth teach vs saying, *Shall*  
*we receiue good things at the hand of God,*  
*and not receiue euill?* Surely we doe ne-

*Iob, 2. 10.*



uer deserue any good at the hand of God, and wee doe continually deserue euill : what reason then haue we to desire euer to receiue good that we neuer deserue : and neuer to receiue euill that we euer deserue ? Patience thereforein bearing the calamity that God laieeth vpon vs, doth well become the sonnes of men. And that in our calamity wee ought to pray vnto God, if wee would haue him to ease vs of our burden, is so cleare, that wee neede no prooffe for it. What man is hee, religious or profane, beleuer or vnbeleuer, that doth not in his calamity remember God, looke vp to heauen, and pray to God? the *Mariners* in the ship, whereinto *Ionas* was entered, when he fled from God, when the storme vpon the sea was sore, and the tempest proued a calamity vnto them, so that they threw the wares out of the ship into the sea, to lighten the ship, for safty of their liues, without instruction they could then, according to their knowledge of God, fall to praier. For so it is written; *The Mariners were affraid, and cried enery man vnto his God.* Though it be not generall with all men, being

Ion. 1.5.

being in calamity and misery, to beare it patiently, yet it is generall with all men in calamity and misery to pray for ease. So that a religious man, being burdened with any calamity, needeth not so much to be taught, that it is fit for him to pray, as hee needeth to be comforted, by being put in hope, that God will in due time answer his praier: as surely he will, if he be called vpon in the name of his beloued sonne. For so hath the Lord *Iesus* assured vs, saying. *Ioh. 16. 23.*  
*Verely, verely I say vnto you, whatsoeuer yee shall aske the father in my name, he will giue it you.* Let him pray therefore vnto God the father in the name of the Lord *Iesus*, and patiently attend the Lords leisure, and in due time he wil haue mercy vpon him. This is when any calamity is fallen vpon vs, to cast our burden vpon the Lord, for our ease.

If it be the feare of death, that is thy burden: and perhaps with regard vnto others that shall be in some danger by thy death, as wife, children, seruants, and others that haue their education and maintenance vnder thee. First the burden of feare of death, is made easie to a  
godly

godly man by many considerations, in al which he casteth his burden vpon the Lord. First hee will consider that it is common to all *Adams* posteritie. As *Dauid* being ready to die saith vnto his sonne *Salomon*; *I goe the way of all the earth*: therefore death ought not to seeme fearefull to thee, that is common to all. Secondly, hee will consider that hee cannot die before the time appoynted of God, that gaue him life, and assigned from euerlasting the certaine length of it; as *Iob* saith, *Is there not an appoynted time to man vppon earth?* And shall any desire longer life, then the giuer of life alloweth? Or shall any be grieved to resigne his life into the handes of him that gaue it? Thirdly, hee will consider that the end of life shall bee the end of trouble vnto him, & that his death shall bring him rest from all troubles, as the Spirit of God from heauen hath proclaimed, saying, *Blessed are the dead that die in the Lord, for they rest from their labor.* Rest and ease from weary labour, is obtained by our death and departure out of this life. Fourthly, hee will consider that the sting and danger, and all bitterness

nes of death is taken away by the death of *Iesus Christ*, and death vnto the Saints is made the gate of life : the Apostle saying; *O death where is thy sting? O graue where is thy victorie?* *1. Corin. 15. 55.* The sting of death is sinne, and the strength of sinne is the law. But thanks be vnto God, which hath giuen vs victorie through our Lord *Iesus Christ*. Lastly, for his ease, of seare in the approach of death, yea for the filling of his heart with all true comfort in death, that he may rather desire and long for, then any way feare the houre of his death, he will consider, that his death shal be the gathering of him vnto Christ his redeemer : as the Apostle saith, *Desiring to bee loosed, and to bee with Christ, which is best of all.* For while we liue in the world, we are absent from the Lord, and we walke by faith and not by sight. But when we depart this world, wee are gathered vnto him to dwel for euer with him. And that is performed which hee promised, saying, *Though I goe to prepare a place for you, I will come againe, and receiue you vnto my selfe, that where I am, there may ye be also.* *Iohn 14. 3.* By these considerations is the burden of the feare of death

I

made

made easie to a beleeuer : and in all these considerations doth hee cast his burden vpon the Lord for his ease.

If hee therefore feare his owne death, because others shall want him : his wife shal be a widow , his children shal be fatherlesse , his seruants shal be orphunes, and many shall misse him, that now haue a helper of him ; and for their sakes, rather then for himselfe , hee is afraid to die. This burthen is to bee cast vpon God , by commending them vnto his prouidence, who giueth food to al flesh, because his mercy indureth for euer: and who is the keeper of *Israel*, that neither slumbereth nor sleepeth. And that hee may doe this the more comfortably, for the ease of his heart , let him remember

**Ezec. 18.4** that the Lord saith , *All soules are mine, both the soule of the father, and also the soule of the sonne are mine.* He that created thee , and had a care of thee as the worke of his handes to maintaine thee, created also thy wife , thy children, thy seruants, and thy poore friends , and therefore hath also a care of them as the worke of his hands to maintaine them. And hee that gaue his Sonne for thee to  
redeeme

redeeme thee, and therefore had a fatherly care for thee, to doe all things for thy preservation and saluation, did also giue his Sonne for them to redeeme them, and therefore also hath a fatherly care of them, to doe all things for their preservation and saluation: so that thou maiest most safely commend them to his mercie. And let him remember what the Prophet hath said of God, pertaining particularly to this griefe, as if it were intended for his ease in this case:

*He is a Father of the fatherlesse, and Iudge* Plal, 68. 5.  
*of the widdowes, euen God in his holy habitation.*

So that thou shalt not leaue thy wife without a husband, thy children without a father, thy seruants without a maister, and thy poore friends without a helper; when thou commendest them to God. He will be all in all vnto all and euery one of them. And therefore in this griefe, remembring Gods prouidence, thou castest thy burthen vpon GOD, and eatest thine owne heart, when thou commendest them vnto him.

And if it be not thine owne sicknesse, *If thou art*  
death, or calamitie, that grieueth thee, *griued for*  
*others.*

*First help  
to ease the  
what thou  
canst.*

but the sicknesse, death, or calamitie of some other neere vnto thee, as of thy husband or wife, thy parents or children, thy maister or seruant, or some neighbour, or friend that was neere and deare vnto thee : (with commendation of thy compassion, that ought indeede to stretch it selfe to all these, and further also: for the seruants of God must not be without naturall affections.) This is, in the case of their sicknesse and calamitie, to cast thy burden vpon the Lord, first to minister what help and comfort thou art able vnto them, both with good words and also with reall seruices, that they recovering the sooner out of their sicknesse and calamitie, thy heart may the sooner bee freed of that grieffe, that thou sustainest for them. And in this ministering of comfort and help vnto them; thou seruest the Lord, and becommest the meanes and instrument of his mercie to the afflicted. Therefore it is saide of the woman of *Shunem*, *Elisbaes* good  
 3 Kin. 4. 20 hostesse, that her sicke sonne *sate on her knees till noone* : that is, shee was grieved for his sicknesse, and with a most willing heart gaue him the best help and  
 com-

comfort that shee could. Hence grow all those workes of mercy, that the Lord *Iesus* saith, hee will remember and reward when hee commeth in his glory. Hence commeth the feeding of the hungry, the refreshing of the thirstie, the clothing of the naked, the intertaining of the stranger, the visiting of the sicke, and releeuing men in bonds. Hence grow all these works of mercy, namely, that men and women of tender hearts, which haue bowels of compassion in their bodies, are grieued to behold the want, the miseries, and calamities of others, and doe ease their owne hearts, by vsing all meanes to ease the others calamity: so casting in a most sweete maner the burden of their owne grieve vppon God, who will certainly comfort them that labor to comfort his afflicted ones. Vnto this rule pertaine all the precepts of ministring to the necessities of the Saints.

But because while thou art thus casting the burde of thy grieve vpon God, by vsing all good means to relieue them for whom thou art grieued. Because (I say) they are not presently freed from  
*Then patience and prayer.*  
their



their calamitie, nor thou from all thy sorrow conceiued for their sakes : therefore vnto this diligence of helping and succouring the miserable (if thou wilt soundly and fully cast thy burden vpon God) patience must be added, and prayer : patience to beare quietly their sicknesse and calamities whom thou louest, for the Lords sake that hath appoynted it so, glorifying him in all his workes : and prayer, to intreat the God of mercie to remember (in his mercy) those thy miserable friends, and to raise them vp whom he cast downe. Heere remember *David* praying for his sicke childe : *Daniel* praying for the returne of the captivity : the *Centurion* praying for his sicke seruant : and the Church praying for *Peter* imprisoned. I will instead of all examples, adde the precept of the Apostle *Paul*, making patience and prayer the chiefe rules of obtaining ease of all burdens, saying, *Let your patient minde be knowne to all men, the Lord is at hand: be nothing carefull, but in all things let your requests be shewed vnto God, in prayer and supplication, and giuing of thanks.* Thine owne diligence in shewing mercy and helping,

Phil. 4. 5.

helping, thy patient attendance vppon God, with thy faithfull prayer for the afflicted, are the means of casting thy burden vppon God, when thou art grieved for the sicknesse and calamities of others.

But if it bee the death of some deare friend that thou art grieved for, wherein perhappes thou thinkest thy griefe remediless, because thy dead can not liue agayne : euen for this verie cause, oughtest thou to beare the death of thy friend quietly, because thy dead cannot liue againe. And herein wee haue *Dauid* an example of godly fortitude vnto vs, who hauing a childe sicke, did while it yet liued, afflict his soule. For it is written, *Dauid besought GOD for the childe, and fasted, and went in, and lay all night vpon the earth. Then the Elders of his house arose, to come vnto him, and to cause him to rise from the ground, but hee would not, neither did hee eate meate with them.* Thus while there was hope of remedy, he gaue way to the sorrow of his heart. But it followeth ; *On the seventh day the child died : and the seruants of Dauid feared to tell him, that the childe was*

*If it be for the death of others.*

2.Sa.12.16

2.Sa.12.18

dead: for they said, behold while the child was yet alive, we spake unto him, and hee would not hearken unto our voyce: how shall wee say unto him, the childe is dead, to vex him more? But when David saw his servants whispered, David perceived that the childe was dead: Therefore David said unto his servants, Is the childe dead? And they said, hee is dead: then David arose from the earth, and washed, and annoynted himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and after came to his owne house, and bade that they should set bread before him, and hee did eat. His sorrowing ended when hee once sawe, that there was no hope of enioying any longer the company of his childe. Now this course seemed to his servants a new and strange kind of philosophie, that he should mourne in the danger of death, and yet reioyce, or at least comfort himselfe with any content in death: and therefore his servants saide unto him,

2Sa.12.21 *What thing is this that thou hast done? thou diddest fast and weepe for the childe while it was alive: but when the child was dead, thou didst rise and eat meat. And what*

what reason had hee for this strange and vnwonted behauiour? *Hee said, while 2.Sa.12.32 the childe was yet aliue, I fasted and wept: for I said, who can tell whether God will haue mercy on me, that the child may liue: but now being dead, wherefore shall I now fast? can I bring him againe any more? I shall goe to him, but he shall not returne to me.* Behold, the same thing that maketh thee to mourne, namely, that thy dead shall not returne to thee: the same consideration *Dauid* made the groud of his quiet and content, and thereupon he comforted his heart, and would not continue in heauines for that that could not be helped. So that it is (to a right vnderstanding man) ground enough to build content and quietnesse of heart vpon, that God hath done his worke, which thy sorrow cannot reuoke.

But, for the further quieting of thy minde, know that thy dead shall liue againe: as the Prophet *Esay* saith, *Thy deadmen shall liue, with my body shall they rise.* There is a day appointed of GOD, wherein they shall returne out of the dust againe, and liue againe in their bodies then glorified. Yea, know that for thy comfort,

1. The 4<sup>th</sup>

comfort, that thy dead doe now liue, and howsoeuer their bodies lie without life in the graue, yet their soules do liue, and shall liue for euer with God. And with these considerations of the present life of the soule, and the future life of the bodies, the Apostle would haue wise Christians comfort theselues ouer their dead, and not giue way to their affections, to mourne without measure, saying, *I would not brethren haue you ignorant concerning them which are asleepe, that ye sorrow not as others which haue no hope. For if wee beleene that Iesus is dead and risen, euen so them which sleepe in Iesus, God shall bring with him. For this say wee unto you by the word of the Lord, that wee which liue, and are remayning in the comming of the Lord, shall not preuent them which sleepe. For the Lord himselfe shall descend from heauen with a shout, and with the voyce of the Archangel, and with the trumpet of God. And the dead in Christ shall rise first. Then shall we which liue and remaine, be caught up with them in the clouds, to meet the Lord in the aire, and so shall wee euer bee with the Lord. Wherefore comfort your selues one ano-*  
the

*ther with these words.* Let them mourne for their dead, that know not the hope of the dead, and suppose them extinct that are departed: but let them which in the schoole of *Christ*, haue learned what is the condition and hope of the dead, how their soules doe presently liue with *Christ*, and that their bodies also shalbe raised vp in glorie at the last day. Let them reioyce in the behalf of their dead, and throw off that burden of sorrow, which is so heavy vnto them. And thus much for the second branch of secular troubles, namely, for domesticall troubles, and the casting of that burden vpon God.

CHAP. X.

**T**He third branch is of troubles more remote, hauing a beginning further off, when those by whom thou art wróged, are not of thy family, neither of thy kindred, neere acquaintance, nor neighbours; but strangers of another kinred, family, or habitation,

*The third  
secular  
burden is  
troubles  
more re-  
mote.*

tation: yet hauing so much knowledge of thee, & acquaintance with thee, as to make thee the marke of their malice, and obiect for their enuy and euill hearts to worke vpon. And those, for whom thou art grieued, are not of the same house, stocke, village, or country with thee: yet because they are men, and haue fellowship with thee in common nature, or because they are christians, and haue fellowship with thee in the same common religiō, thy hart is grieued by way of compassion, to heare of the calamities that are hapned vnto them. And these remote troubles and griefes may happen to him that hath peace in his own house, liueth quietly with his neighbours, and louingly with his friends, and hath comfort and ioy in their health and prosperity.

*Generally  
of patience*

The rules giuen for domesticke troubles, are also very fitting for these: first therefore arme thy selfe with patience, & quietly suffer till God send ease. And for the confirming of thy patience, consider that the harts of all mē being in the hands of God, these should neuer haue had any will to offer the wrong, if God  
for

for some holy cause had not stirred them  
 vp, as he is said to haue stirred vp trou-  
 blers to *Salomon*, when he fell to idola-  
 try: *Then the Lord stirred up an aduersary* 1 Ki. 11. 14  
*unto Salomon, euen Hadad the Edomite,*  
*&c.* And therefore though thou grudge  
 to beare at the hands of men, yet beare  
 with patience and humility the good  
 pleasure of God, who knoweth when  
 and how to make thee amends. *David*  
 with this consideration confirmeth him-  
 selfe in his patience, saying *I should haue* Psal. 39. 6.  
*bin dumbe and not haue opened my mouth,*  
*because thou didst it.* Saint *Ierome* reades  
 it, *I haue been dumbe, and will not open my*  
*mouth.* Tremellius reades it, *I am dumbe,*  
*and doe not open my mouth.* The meaning  
 is, that either he should haue kept si-  
 lence, or he had kept silence, or he did  
 keep silence, or was resolved hereafter  
 to keep silence: or elie altogether, for  
 time past, present, and to come, he held  
 himselfe bound as by way of duty, in his  
 trouble to be mute and dumbe, from  
 marmuring, raging, and all works of im-  
 paciencie, vpon this only reason, *because*  
*thou didst it*, that is, because he knew it  
 to be the handy worke of God.

And



*And use  
praier.*

And vnto patience adde praier: for though it becommeth a godly man in his trouble to shut his mouth against all words of murmuring, yet it becommeth him not to shut his mouth in the time of trouble, against words of humble praier. For by silence from murmuring, it is manifest, that God is feared, and his pleasure approued: but by silence from praier, it is manifest, that God is neglected, and his helpe little set by. In these troubles therefore, and in all troubles, it is a principall point of casting our burden vpon God, to seeke his helpe by praier. And the same consideration of Gods deed (in stirring vp the aduersary that serueth to shut our mouthes against words of murmuring, serueth as strongly to open our mouthes for words of humble praier. That childe, that bearing the fathers displeasure, & in the fathers displeasure suffering want of some wonted ease, doth refuse to make request vnto his father, for the withdrawing of his displeasure, and the restoring of wonted liberty (especially being by the father commanded to make request, and assured by his fathers promise that when he doth

doth make request all shal be forgiuen) that childe plainly appeareth to beare too big a heart against his father. And a wise father (not willing to be contemned of his child) wil not restore his child to his wonted grace and liberty, till he humble himselfe, and intreat his father. Euen so that christian man that hath displeased God (and who hath not iustly deserued his displeasure) and feeleth vpon him the hand of his displeased God, in troubles, that these remote enemies (stirred vp of God) doe put him vnto, and doth not humble himselfe, and pray vnto God for his fauour, and ease (seeing God hath both commanded him to pray, and hath also promised to heare him, & helpe him when he praieth) that man shews a heart ouer swolne against his God, and God in iustice can doe no lesse then denie to send him reliefe, so long as he refuseth to intreate for reliefe. This therefore is a speciall point of casting our burden vpon God, in these and in all troubles, that men do learne to make humble praier vnto God.

But from these generall rules let vs *Particu.* consider of the particular, and here, as I *larly for* said *wronge.*

said before of domesticall troubles. Let vs first consider of them that grow vnto vs from enemies that wrong vs. After of our grieue for friends.

Of these some bend their malice against our estate, and by cunning and fraud in bargaining, by violence and power in oppressing, by robbery in the high way, and by aduantages offered to their couetous and mercilesse hearts, seek to enrich themselues by thy spoile, or at the least to weaken and ouerthrow thine estate, and to scatter thy riches as a spoile.

Some bend their malice against thy good name, and by railing and open exclamations to thy face, after the manner of *Shemei*, and by slandering & close tales behind thy backe, after the manner of *Doeg*, by misconstruing and mis-reporting thy iust doings, and by imputing vnto thee those bad deeds, that thou neuer hadst thine hand in, seeke to blemish thy reputation in all places, and to bring thee into disgrace.

Some bend their malice against thy life: and either vow and attempt themselves to kill thee, as *Ioab* did *Abner*: or hire

hire and set on others to murder thee, as *Absalom* set on his seruants to murder *Amnon* : or accuse thee to men of more fury & violence then themselves, betraying thee into their hands, to bee sacrificed to their wrath : or stirre vp and arme by false accusations the Magistrate against thee, that vnder shew of iustice thou maiest be vniustly overthrowne. Let vs see how the burden of these troubles is to bee cast vpon God.

Consider heere first of all whence the occasion grew ; and if thou findest thy troubles prouoked by any priuate error of thine, seek to satisfie them whom thou diddest wrong, and be not of the stomacke of them that will maintaine what they haue done, be it neuer so iniurious, and acknowledge thy fault, make reasonable amends, seeke reconciliation, and by all meanes assure vnto them thy resolution to abstaine from offering like wrongs any more. *Shimei*, though none of the honestest, nor wisest men, yet when hee considered that his wrong done to *Dauid* might breede him that enmity that might become a

*If thou gas  
nest the oca  
sion.*

K

but

2. Sa. 19. 18

burden, heauie and daungerous to his peace & life; for his ease & safty his wit ferued him to confesse his fault, to seek peace submissiuelly, and to offer better seruice for the time to come: when *Dauid* after the ouerthrow of *Absolom*, came backe ouer *Iordan* to returne to *Ierusalem*, *Shemei* came with haste to meete *Dauid* at the riuers side, and hee fell before the King, when hee was come ouer *Iordan*, and said vnto the King, Let not my Lord impute wickednesse vnto me, nor remember the thing that thy seruant did wickedly, when my Lord the King departed out of *Ierusalem*, that the King should take it to his heart: for thy seruant doth know that I haue done amisse. Therefore behold, I am the first this day of all the house of *Ioseph* that am come to goe downe to meete my Lord the King. And this submission of his, confessing his fault, and crauing pardon, preuayled with *Dauid*, so that hee did not let his wrath fall, as a heauie burden vpon the necke of *Shemei*, though there were some men present that did much prouoke *Dauid* to reuenge.

But if thou be free, hauing giuen them

no occasion, and onely sufferest wrong, *If thou*  
the fault being wholly in thineemie: *give not*  
I tell thee, this very testimonie of thy *the occa-*  
conscience is a great easing of thy bur- *sion.*  
den, if thou suffer not for thy sinne, but  
for their malice. So did the Lord *Iesus*  
suffer among the Priests and Pharisees.  
The greater half of the burden is by this  
meanes turned off, when peace of con-  
science abideth with thee: other griefs  
and wrongs may be the more easily in-  
dured. *Salomon* saith in the *Prouerbs*, *A* *Pro. 15. 15*  
*good conscience is a perpetuall feast*. This  
is no small pleasure to a good man, that  
hath beene vrged and vexed with vn-  
kindnesse abroad, that when hee com-  
meth home, hee entreth into his closet,  
and examineth his heart, and findeth  
that hee is in no fault, and can plead his  
innocencie before God: it is a feast to  
him: he sitteth downe boldly and cheer-  
fully by the mercie-seate of God, and  
despiset with a godly scorne, both the  
wrong done, and the wrong doer, say-  
ing in his heart, by the mercie of God,  
this wrong shall turne to my good, and  
this wrong doer shall not preuaile a-  
gainst mee: and with great confidence

of heart he powreth out his desires before God. Saint Peter hath a saying that agreeth well with this point ; that wee  
 1. Pct. 4. 15 haue now in hand; *Let none of you suffer as a murderer, or as a thiefe, or as a busie-body in other mens matters, but if any man suffer as a Christian, let him not bee ashamed, but let him glorifie God in this behalfe.* Heere is right thy case : hauing examined thine heart, thou findest that thou art no murderer, nor thiefe, nor euill doer, nor busie-bodie, in the causes pretended by thine enemy, as reasons of his violence against thee : but thou findest that thou sufferest as a Christian, that is, thou sufferest without thy desert; therefore thou hast cause to glorifie God, thou hast no cause to be ashamed. This innocencie of thine maketh thy burden to be much lighter.

*If God will reforme the troubler.* And if God haue purposed to shorten thy trouble by conuersion of thine enemy, though thou haue not such opportunitie to helpe him with wholesome counsell, beeing a remote enemy, as thou hast to helpe a domesticall : yet as opportunitie is offered, remember and  
 Mat 18. 15 practise that precept of the Lord Iesus,

go and tell him his fault between thee and him alone. And otherwise let it be the wissh of thine heart, and pray to God for it, that God will be pleased to giue him a better heart. Some haue obserued, that Saint *Stephens* prayer helped much the conuersion of *Saul* (after called *Paul*) beeing one of those remote troublers to him, & a very furious one. When *Stephen* that blessed Martire of *Iesus Christ* was put to death, *Saul* was a busie doer against him. *The witnesses* Acts 7.58. (to whome it belonged to throw the first stone at the condemned person) laied downe their cloathes at a yong mans Acts 8.1. feete whose name was *Saul*. And *Saul* consented to his death, and otherwise made hauocke of the church, and breathed threatnings and slaughter against the disciples of the Lord. It pleased the Lord *Iesus* in his wonderfull mercy to meete this persecuter in the heat of his fury, neere to the Citie of *Damascus*, and to conuert him, and to make him a disciple.

And the effect of that conuersion was, peace to the Church, that had beene oppressed before with a heauie burden



of troubles by means of that troubler.

*Acts 9. 31.* As it is written, *Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.* And this conuerſion of Saul, with the churches peace growing thereby, ſome haue aſcribed vnto Stephens prayer, as an intermediate cauſe, who while they ſto-

*Acts 7. 60.* ned him, *kneeled downe, and cryed with a lowd voyce, Lord, lay not this ſinne to their charge.* Of which prayer of Stephen, *Auſtin* in his fourth Sermon of

*Aug. Ser. 4. de Sanctis.* the Saints hath this ſaying, *If Stephen had not thus prayed, the Church ſhould not haue had Paul: but therfore was Paul (being fallen from his horſe) raiſed from the earth, becauſe when Stephen, with bowed knees was fallen to the ground, hee was heard in his prayer.* Therfore thogh thou haſt not oportunitie to admoniſh thy remote aduerſary, yet pray vnto God for his conuerſion. Thou knoweſt not whether God wil heare thy praier, and ſhorten thy trouble, by changing the mind of thy troubler.

If it be to bewrought by a remoue,  
and

and that remoue to be made by death, *If God will*  
 therein thou hast nothing to do before- *remoue by*  
 hand, but to maintaine that resolution *death.*  
 that alwaies ought to be in all Christi-  
 ans, namely, to yeeld to the wil of God,  
 and to approue his worke, as well in  
 killing as in giuing life, and as well in  
 our selues as in others. And if it please  
 God to take away thine enemy, then is  
 it thy part to praise his name, that suffe-  
 reth thy peace to out-liue thine enemies  
 fury: but neither worke it, nor desire it,  
 nor reioyce in it as a calamity happened  
 to thine enemy, or to his house: much  
 lesse offer violence to thy self, that may  
 free thee from short troubles, but it will  
 surely plunge thee into eternall trou-  
 bles.

If God haue appointed to shorten *If God will*  
 thy troubles, by remouing either thy *remoue by*  
 troubler from thee, or thee from thy *shift of*  
 troubler by distance of place, that you *place.*  
 may be yet further asunder, and the one  
 out of the reach of another: as opportu-  
 nity is offered, wisdom will aduise thee  
 what to doe. For the departure of an e-  
 nemie, a wise man said, A bridge of gold *Themisto-*  
 should be made, to further his speedy *cles,*  
 K 4 passage,

passage, rather then to stay him with any impediment. And it is at thy liberty, flying from the sword's point of persecution and malice, to remooue from one City to another.

*If God will  
continue  
thy trouble,*

But if God be pleased to maintaine against thee, the enemy that he hath stirred vp; thy chiefe casting of thy burden vpon God, is by patience to possesse thy soule, bearing quietly what thou canst not shake off: & by hearty praier to sollicite the maiesty of the most high God, to free thee from thine enemy when it pleaseth him, and in the meane time to giue thee wisdom to suffer as thou oughtest, to his pleasure. Thus much how to cast the burden of remote troubles vpon God, when thy trouble groweth from the malice of remote enemies that offer wrong vnto thee.

*If thy trouble  
be grieue  
for others.*

Sometimes thou art not hurt by remote enemies, but rather art greued for remote frindes, or strangers, for whose calamity thou art affected with heauinesse. Sometime in regard of common humane nature, because they are men, as thou art, and it grieueth thee that any of thine owne kinde should suffer

fer such calamity : sometime in regard of common holy religion, because they worship the same God, and beleue in the same Sauour, that thou doest ; and it greueth thee, that any of thy faith and religion, and any true worshipper of thy God should indure such misery.

For direction to cast this burden vpon God, there needeth no long discourse, because I feare there are not many, that beare any such burden of sorrow for others misery, or vpon whom it lieth heauy if they sorrow at all, or vpon whom it abideth long if it be heauy. Selfloue permitteth vs not to mourne for the calamity of other men, when we are at ease our selues. The Butler in *Pharaos* court, when hee had once recouered his owne place and honour, neuer regarded, nor was moued with *Iosephs* imprisonment. *The chiefe Butler did not remember Ioseph, but forgot him.* And those wounds neuer enter deepe in our hearts, which we only see or heare in others, and feele not in our selues : and the teares that fall from our eies for other mens miseries, quickly drie vp. If *Amos* liued in this selfe-delighting and neighbour contempting

Not vsual  
to be grie-  
ued for o-  
thers.

Gen. 40. 23.

Amos 6. 6.

temning age, wanton and excessive one way, but wanting and pitilesse another way, he would surely crie out againe, as before he did, saying, *They drinke wine in bowles, and annoint themselves with the chiefe ointments, but no man is sorry for the afflictions of Ioseph*: that is, every man cherisheth himselfe delicately, but no man regardeth how other men fare.

*What to doe  
in griefe.*

Col. 3. 12.

Yet because God hath alwaies his, a mercifull father mercifull children: because some there are of tender hearts, that mourne with them that mourne, and haue put on, as the Apostle speaketh, *tender mercy and kindnesse*; to satisfie them, I pray them to call to remembrance, the three rules giuen before, in the case of like griefe for frindes more neare. First, so farre as distance of place betweene thee and them, the small acquaintance that thou hast with them, and thy weake means will suffer, afford them thy best helpe. *Egypt* afforded food to *Canaan*, when famine was sore in that land. The King of *Moab* gaue entertainment to *Davids* father, and to his whole household, when *Sauls* disple-  
sure

sure was heauy to them in *Israel*. *Dauid* had *Ziklag* giuen him to dwell in, when he could not be safe in *Iuda*. Mercy by hospitality succoureth many strangers, that by famine, warre, and other calamities cannot remain in safety at home. If thou be grieved for the calamity of them that dwell farre off, affoord thy best helpe: thou shalt make lesse thy sorrow for their calamity, while thou makest lesse their calamity by thy mercy. Therefore did the brethren among the believing Gentiles, make collections to send to the poore Saints at *Iernsalem*. Secondly, vse patience in this case: and till God put an end to their miseries, glorifie thou God in his iudgments, that so exerciseth truth, humbleth, correcteth, and punisheth. Lastly, pray vnto God for them, that in his iudgments he will be pleased to remember mercy; and to spare the sheepe of his owne pasture, if they be true worshippers: or at least that he will spare the worke of his owne hands, whatsoeuer they be, and forgiuing their sinnes, that he will giue them repentance, that they may come to the knowledge of him and of his truth,

truth, and in the end be deliuered from his fiery wrath. In these three things, in helping mercifully, in bearing patiently, and in praying fruently, consisteth the right manner of casting our burden of griefe and sorrow for other mens calamities vpon God. And so haue wee considered of this third secular burden of more remote troubles, which hath great affinity with the burden of more nigh and domesticall troubles and differeth onely in respect of the persons, by whom thou art wronged, and for whom thou art griued, in that they are further from thee.

## CHAP. XL.

*The fourth  
secular bur-  
den, diffi-  
culties of  
our callings.*



HE fourth and last branch of our secular burdens, is the burden of difficulties that follow the duties of our callings.

The callings themselves, whether superiour or inferiour, whether in a private house, or in an ample Citie, in the whole kingdome, or in the Church of God, are the ordinances of God, as *Paul* saith of

Rom. 13. 1, the magistrate; *The powers that bee, are ordained*

ordained of God; and as might be shewed for all other callings from the highest to the lowest. Therefore they are honorable, and in them we serue the Lord, as so many officers in his house. And the offices that we are tied to performe by the nature & condition of our callings, they are inioyned vnto vs (to euery calling distinctly) by God himselfe in his word, wherein is set downe, what the King, the Iudge, and euery Maiestrate, what the Minister, the husband, the wife, the father, the childe, the Maister and seruant, must doe; and therefore those officers are holy. The ends of them are, the glory of God, the peace of the kingdome, the edification of the Church, and the prosperitie & good of euery priuate person: and therefore it is honorable to vs to be imployed in those callings and to performe those good offices; for in those callings and offices, we serue God (whose seruice is perfect freedome) while others, neglecting to serue in these callings, and to performe these offices, serue their owne lustes, the world, and the Diuell, to their dishonour. Yet those offices so holy and so honorable, by reason



son of certaine difficulties that accompany and follow them, doe bring a heauie burden of troubles vpon vs.

*If we be  
insufficient*

Sometime wee are vn sufficient for those callings, and vn able to performe those offices. And that happeneth either by our own fault, or by the fault of some others. By our owne fault, either in our entrance, ambitiously or couetously thrusting into callings (for the honor and fee of them) that we were neuer fit for: or after our entrance, losing our gifts through sloth and idlenes, and so growing vn sufficient, as an instrument that is become rustie for want of vse. By the fault of others, when they which had power to call and admit vnto any place, & perhaps authoritie to impose, hauing a good opinion of thy gifts, haue singled thee forth somewhat too soone, being willing rather to wait for a fuller growth of thy gifts, then to lose a man of so great hope. In all these cases of our insufficiencie, the duties of our callings proue a heauie burden vnto vs.

*If we be  
sufficient,  
but are  
crossed.*

Sometime wee are sufficient for the seruice that our callings bind vs vnto, and we vse faithfull diligence; but some froward

froward men oppose against vs, as *Eli-*  
*mas* the sorcerer with- stood the preach-  
ing of *Paul*. By meanes of which oppo-  
sition, & crosse working of those men, it  
commeth to passe, that either thou canst  
not bring to prosperous issue the good  
things that thou labourest in, or thou  
effectest them with much more labour.  
This maketh the seruices of thy calling  
to be much more heauie vnto thee.

Sometime thou art sufficient, and art  
diligent, and hast effected things happi-  
ly to thy minde: but then enuious men  
misconstrue, mistake wittingly, and mis-  
report thy doings, as the *Scribes* and  
*Pharises* mistake and mis-reported the  
holy and most absolute workes of the  
Lord *Iesus*. And then instead of loue  
and commendation, which thou didst  
looke for, thou art blamed; and insteade  
of reward and incouragement, which  
thou didst deserue, thou art in danger to  
be punished: this proues a great bur-  
den. In all these cases, yee see how hea-  
uie burdens grow from honorable and  
honest callings, besides the continuall  
care that euery good man hath to doe  
his dutie in his place. Let vs see how

*If we doe  
well and be  
misconstru-  
ed.*

wcc

we may cast these burdens vpon God to be eased.

*If we be  
insufficient  
by our owne  
fault.*

If thou be insufficient through thine owne fault, ambitiously or couetously intruding into thy calling, to possesse thy selfe of the honor of the place, or of the fee that belongeth vnto it, without examining thy strength how able thou wert to doe the seruice of it, or not regarding, though thou knowest thy strength to be altogether insufficient; of which sort are many men both in the common wealth and Church. Such are many antient men, that hauing plentie of wealth, and penury of wisdome, that for their worship, make meanes to be in the commission for the peace, hauing no knowledge (or very little) of the lawes of the kingdome, to helpe to compound the controuerfies of the people. And such are young gentlemen, brought vp in idle pleaiures, that being younger brethren, for their better maintenance, make suite to haue the charge and leading of companies for the war, & would be Captaines the first day, hauing neuer yet beene good souldiers; they knowe how to behaue themselves in the house  
and

and among friends, but they know not how to behaue themselves in the field and against enemies. And such are many ignorant and slothfull men, that seeke to be admitted into the ministrie, and to get a good benefice, that they may liue easily, and eate the milke of the flocke, hauing no abilitie to feede the flocke, yea no care thereof. These men, when they are called and vrged to the seruices of their places, then begins their burden to waie heauie, and their insufficiencie makes them subiect to danger and disgrace. How shall these men cast their burden vpon God, for their ease?

If thou be not very far from sufficiencie, but that counsell from others, *far from* <sup>thine owne studie and trauell;</sup> the view <sup>insufficiencie</sup> of other mens doings, some practice made by thy selfe, and other like good meanes, blessed of God (whose helpe thou must pray for) may bring thee vnto some reasonable dexteritie in time, vse and apply all these meanes, and let prayer be vsed with euery other meanes, and remember what thou hast vnder-taken, and that thou canst not without danger neglect the worke of the Lord,

L

and

and God will second thy desire and tra-  
uaile with his blessing. The twelue, when  
they were first called, and admitted of  
the Lord *Iesus*, were not so fit for their  
places; as afterward they proued. I speake  
not these things to imbolden any man  
to thrust into a calling without due pre-  
paration, but onely to aduise for the  
best, those that are already entred, them-  
selues being hitherto very vnreadie.  
Let them vse good meanes, and make  
triall of Gods mercie. It hath fallen out,  
that men very raw at their first entring,  
by diligence after vsed, haue growne ve-  
ry fit, while others, of good fitnes at their  
entring, by negligence and idlenes haue  
lost their giftes, and become very vn-  
profitable.

*If we be far  
from suffi-  
ciencie.*

But if thou be far from sufficiencie, so  
that after thy entrance, all thy diligence  
assisted with prayer vnto God, cannot  
inable thee, at least in some mediocritie  
to doe thy dutie; then know that God  
hath not called thee to that place. Then  
the onely way of casting thy burden vp-  
on God, is, in the feare of God to giue  
ouer that calling, to resigne that place,  
and no longer, either for honors, sake or  
wealths,

wealths, to stand a blanke, a cypher, a blot, and an impediment either in common wealth or Church, and to be an offence in the eye both of God & all good men: and to seeke to get his liuing by honest labour in some other calling, that he hath bene better fitted for, as *Zacharie* reporteth the words of some idle Prophets, in their repentance; as namely, *That he should no more weare a rough garment* (that is the robe of the Prophets profession that he was vnfit for) *and he should say I am no Prophet, I am an husband man, for man taught me to be an heardman from my youth.* That is, I was neuer brought vp and fitted for the seruice of a Prophet; where-into I did foolishly thrust my selfe, and therefore I will leaue that calling vnto more sufficient men: and whereas I was brought vp to the trade of a husband-man & heardman; I will henceforth follow that calling, that I may eate my bread with a good conscience, & with Gods blessing, though my reputation and maintenance be lesse. This is to cast thy burden vpon God.

If thy ambition and couetousnes did

*If we be not* make thee intrude, but men had  
*not insuffi-* good opinion of thy sufficiencie, as *Pha-*  
*cient by our* *rao* had of *Iosephs* wisdom, & thou hast  
*own faulcs.* vsed no cunning to draw them to haue  
 such opinion of thee, but they simplie,  
 out of their owne obseruation iudged  
 well of thee, and imposed a charge vpon  
 thee, not being yet so ripe in iudgemēt,  
 and otherwise, as thou wouldest be, and  
 hadst neede to bee: in this case there is  
 a good calling of God, to giue thee  
 hope of his further helpe, though as yet  
 thou be but as *Danid* was, the youngest  
 among many brethren. And the testi-  
 monie of thine owne conscience, cleer-  
 ing thee from intrusion, is some ease of  
 thy burden. Plead thine honest calling,  
 plead thy cleere conscience before God,  
 and craue his fauour: and if they that did  
 chuse thee will not discharge thee, pray  
 to God for increase of strength, & craue  
 the helpe of their prayers, that laid the  
 burden vpon thee, and bend thy selfe  
 with good hope vnto thy busines. It is  
 written, that *out of the monthes of babes*  
*and sucklings*, God ordaineth strength.  
 hope well therefore, in thy diligent in-  
 deuour, of the assistance of God, and

Psal. 8. 2.

remember what the Lord *Iesus* answered to *Paul*, *my grace is sufficient for* <sup>2. Cor. 12.</sup> *thee, my power is made perfect through* <sup>9.</sup> *weaknes*: and what the Apostle saith of himselfe assisted with this sufficient grace of *Iesus Christ*. *I am able to doe all things,* <sup>Phil. 4. 13.</sup> *through the helpe of Christ that strengtheneth me*: and make vse of these testimonies, studying, striving, praying, and vsing all meanes and helps for increase of sufficiencie. And take that as spoken to thee, that *Paul* spake to *Timothie*, <sup>2. Tim. 4.</sup> *These things exercise, and giue thy selfe* <sup>15.</sup> *unto them, that it may be seene how thou profitest among all men.* This is the waie of casting this burden vpon God.

If thy sufficiencie be good, and thy diligence answerable, so that thy conscience witnesseth, that thy labour in the Lords Vineyard is faithfull labour, but the effect answereth not, and the work goeth not forward, because the re are that oppose their vttermost power against thy labours, to crosse the successe of them. And there is scarce any one good worke, that a man of publike calling can take in hand, but the *Diuell* hath one instrument or other to crosse

*If we be sufficient, but crossed, what then to doe.*



the attempt, and hinder the successe: so did the Sorcerers of *Egypt* withstand the message of *Moses* and *Aaron*, comming vnto *Pharao* in the name of the Lord. So did *Rehum* and *Simsbhai*, with their companions with *Tatnai*, and *Sauballat* and *Tobiah* withstand to their vttermost power and cunning the worke of the Iewes, in building the Temple & wales of *Ierusalem*, after their returne from the captiuitie. When *Elias* had slaine the Priestes of *Baal*, and fought to bring backe *Israel* to the worship of the Lord, *Iesabel* opposed hir selfe, and made *Elias* to flie for his life. And while the Apostles preached the Gospell of *Christ* to the Gentiles, the vnbeleeuing Iewes stirring vp the Gentiles, withstood them in all places: as the Apostle chargeth them

1. Thes. 2. saying, *They haue persecuted vs, and God, they please not, and are contrarie to all men, and forbid vs to preach vnto the Gentiles, that they might be saued.* Thus vsually, through Sathans enuie, it falleth out, that scarce any attempteth any commendable worke, but that one or other instrument of Sathan ariseth, opposing himselfe against it, to hinder the performance

1. Thes. 2.  
15.

formance of it, increasing his burden that trauelleth about it. How shall men thus vexed, cast their burden vpon the Lord?

First, when thou seest their mallice and opposition, be not driuen from thy patience and peaceable minde, lest thou also shouldest either say or doe amisse in thy vaquiet passion. Secondly, vnto this patience ioyne prayer vnto God, and in thy prayer craue these things of God. First, that God will oppose his helpe against their opposition, and hinder their hindring attempts, as the Prophet doeth saying, *Let not the wicked haue his desire* Psal 140.3. *O Lord, performe not his wicked thought.* Secondly craue the assistance of Gods hand vpon thy labour, & good indeuor, to helpe thee against thine opposites; as the Prophet doeth, saying, *Giue vs he lpe* Psal. 108. *against trouble, for vaine is the helpe of man, through God we shall doe valiantly.* Lastly that he will take thy good enterprise into his hand, and vse thee as his instrument to effect so good a worke by; as also the Prophet doth, saying, *Let the beautie of the Lord our God be vpon vs, and direct the worke of our hands vpon vs.* Psal. 90.17.

*even direct the worke of our bandes.* Surely in this case, this is to cast our burden vpon God : if withall, when we see the end to fall out contrarie to our godly purpose, we glorifie God therein, supposing, that as God would not let *Dauid* build his Temple, but reserued it to be performed afterward by *Salomon* : so God for some secret cause will not haue that good worke finished by thee, but reserueth it for some other time, and some other person.

*If thy deed  
be miscon-  
strued, what  
to doe.*

*Amos. 7.  
10.*

Lastly, if thy sufficiencie be good, and thy diligence answereable to thy sufficiencie, and the worke effected through Gods helpe, be answereable to thy diligence, but the malice of *mē* misconstrue thy worke, and misreport it, & so bring thee into danger and trouble : as *Amaziah* the wicked Priest of *Betbel*, misreported the godly seruice of the Prophet *Amos*, and accused him to the King, saying, *Amos hath conspired against thee, in the midst of the house of Israel. The land is not able to beare all his words.* So seeking, betray his life into the handes of cruelty vnder shewes of iustice.

Then the casting of our burden vpon  
God

God is first, in his name to protest our innocencie, and that we haue done our dutie with an honest heart as God commaunded vs. So did *Amos* after *Amaziah* had accused him, saying for himselfe, *The Lord tooke me as I followed the flocke, and said vnto me, Goe, prophecise to my people Israel.* That is, I haue in these sermons which you call Conspiracie, faithfully followed the commandement of the God of *Israel*. So also did *Ieremy*, when the Priestes and false Prophets, and the multitude of the people had laid hands vpon him in the Temple, and went about to kill him for his preaching, he protested his innocencie saying, *The Lord hath sent me to prophecise against this house & against this Citie, all the things that you haue heard.* And thine innocency being thus protested & made knowne, then secondly turne thee vnto God, appeale to his iudgemēt, & rest vpon him. He is the true discerner of all mens doings, to whō it is manifest both what things are done, and with what mind they are done: and he is the iudge of all men and of their doings, and he will reward them that truly serue him: there-

therefore taking no discomfort at the vniustice and vnthankfulnes of men, pray God to iustifie thy well doing against misreporters. Thou hast a promise of such mercie, made by the Prophet, saying, *He shall bring forth thy righteousness as the light, and thy iudgement as the noone day:* and pray him to remember thee, and giue thee thy reward in heauen, because on earth good seruices are not worthily valewed: and in expectation of that reward at Gods hands, comfort thy soule in this case. And thus haue we spoken of the sower secular burdens, wherein immediately we haue to doe with men, in matters concerning this life, and shewed how the burdens may be, & ought to be cast vpon God for the ease of our soules.

## CHAP. XII.

*Burdens of  
spirituall  
troubles.*



Here are diuers troubles, wherein the man that is troubled, hath to doe immediately and at the next hand with God, and the things wherein he hath to doe with God, and

and looketh directly vpon him, do concerne our soule and inward man, and the good estate therof for holinesse and happinesse both now and hereafter. And in regard hereof, those troubles I call spirituall troubles. And those I reduce to two heads. The first of these spirituall burdens, is the powerful *lusts of the flesh*, enemies to the holinesse of the soule. The second is the feareful accusing thoughts that are enemies to the happinesse of the soule. The first is the burden of the lusts of the flesh fighting against the soule. The multitude of our corruptions and the law of sinne in our members, so potent and strong, that we cannot doe the good we would (in doing whereof God should be serued) and the euil we would not, that we doe (by doing whereof the diuell is serued.)

*The first spirituall burde, lusts of the flesh.*

This is a grievous burden to an honest minded man, that is desirous to please God, and keepe a good conscience. Hee considereth who made him, and desireth to glorifie his creator. He considereth the manifold mercies of God towards him, and desireth to approue himselfe a thankfull man. He respecteth

*Griuous to the honest man.*

specteth the end both of his creation and of his regeneration, and desireth to come neare vnto God, and to haue fellowship with his redeemer, and to resemble him in holinesse and righteousness: hee seriously thinketh vpon the end of vertue, and reward of vice, the first to be eternall life, the other to be eternall destruction: and with his whole heart and soule he desireth and striueth to auoid euill, which hee abhorreth, and to do good which he loueth. And while he striueth to goe on in this course, nothing hindereth him more then the root of sin, that is deeply fastened in his owne flesh. The Diuell offereth a temptation, and his false flesh yeeldeth presently vnto it. The flattering world presenteth shewes of vanity, and the flesh greedily imbraceth them. Occasions are offered and presented to our eies, and our traitorous flesh suddenly apprehendeth them; and our actions fall out to be sinfull and euill, sometime at vnawares, before wee haue leisure to consider what we ought to doe. Sometime against fore-sight: yea against repugning will. For that corruption that is in our flesh, (which  
for

for the authority that it vsurpeth, and for the power that it exerciseth in vs, the Apostle calleth *the law in our members*) that corruption rebelleth against the law of our minde, and leadeth vs captiue into all actuall sinne. And wee are compelled in the campe of our enemies to serue against our beloued Lord. And this is no small grieve vnto a sanctified soule, that desireth to serue and worship God in spirit and truth. How heauy this burden is, the Apostles words doe teach vs, crying out, by reason of it, in this manner: *O wretched man that I am, who shall deliuer mee from this body of death?* It was vnto him more bitter then death, that sinne was of such power in his mortall body. Rom. 7. 23

Vpon men groaning vnder this burden, compassion is to be taken, both in regard of God, whom it grieueth them to offend and dishonour, and also in regard of themselves, so intangled and endangered, not by any forraine malice, but by their owne inbred sinfulness. *These men are to be pitied.*

Therefore for the ease of such overcharged soules, to giue them some comfort, notwithstanding the continuance *Matter of comfort for them.*



ance of their burden, these things are to be considered. First, that where God hath giuen an heart grieued for these infirmities, he neuer imputeth vnto them the sinnes that they so vnwillingly, and grieuedly commit, their broken and displeased hearts being a pleasing sacrifice to him. According to the saying of the Prophet, *The sacrifices of God are a contrite spirit, a contrite & a broken heart O God, thou wilt not despise.* So that God taketh more pleasure, to see them sorrow for their committing sinne, then he doth displeasure for the sinne that they commit: for to commit sinne is common to all mankinde, and we cannot chuse but to doe amisse, while we liue in this flesh: but to mourne, and to be grieued for sin, to strue against it, and not to commit it, but with dislike & offence taken for it, is proper onely to them that truely loue the Lord.

Secondly, though they cannot attaine vnto such perfect holinesse vppon earth as they desire, nor vnto such an absolute conquest over their corruptions, and such a full measure of mortification, that sin shal haue no life nor po-

wer

wer of mowing in them: yet their good will, being true and vnfained, and their holy desire, beeing sound and not dissembled, is before God as well accepted, as if they were altogether without sinne. Therefore is it that God requirerth the heart, saying, *My sonne giue me thine heart, and let thine eies delight in my wayes.* He that can by the mercie of God attayne vnto this, to delight in the wayes of God, and to haue a sound heart within his weake bodie, he hath attained vnto as great perfection of holinesse, as this present life is capable of, if that desire and delight of his be ioyned with knowledge and vnderstanding: so that hee be free from their error, whom the Apostle speaketh of, saying; *They being ignorant of the righteousnesse of God, and seeking to establish their owne righteousnesses, haue not submitted themselues to the righteousness of God.* A single good intent without knowledge, is the deuotion of fooles, it hath no true comfort tied vnto it, it saueth not from destruction, it leadeth men blindfold and sleeping into hell. But when men haue learned out of the word

word of God, what hee requireth, and what is their duety, & vnto that knowledge ioyned a true desire to doe their duetie, then vnfained desire is before God esteemed a perfect worke. There-  
 Rom. 13. 10. fore doth Saint Paul say, *That loue is the fulfilling of the Law*. And in ano-  
 1. Tim. 1. 5. ther place. *The end of the Law is loue out of a pure heart, and a good conscience, and of faith vnfained*. The Law requireth no more but loue, (which will neuer be idle;) and that obtained, the Law hath attained his true end in vs. And to him that thus loueth, as much is due, as vnto him that perfectly fulfilleth the commandement.

Thirdly, to him that thus in heart desireth, while he liueth here, full perfect and absolute holinesse (being griued, that the lusts of his flesh should stand vp in his way with such strength as they doe) that which hee desireth shall in due time be granted, with increase of grace in the meane while. For when death comes, in which hee pulleth off sinfull flesh, he shal put off sin & al corruption together with the flesh, and thenceforth hee shall offend his God no more, nor  
 be

be in any danger of offending him. For the Apostle truly saith, *He that is dead* Rom. 6. 7. *is freed from sinne*, both from the act of sinne, and from all lusting after sinne. And when he shall receiue his bodie againe in the resurrection, hee shall receiue it cleansed and purged from that corruption that was in it before. For so doth Saint *Paul* testifie, saying; *The body is sowne in corruption, and is raised in incorruption.* By which incorruption he vnderstandeth, not onely an estate of strength and health, whereby it shall be freed from that decaying that it was subiect to before, in regard whereof we haue relieued it with daily food, to repaire the daily decaies: and also freed from sicknesse and paine that it suffred here before, in regard whereof wee take much physicke to ease the paine of it, and to maintaine the health of it: but he vnderstandeth rather by incorruption, an estate of purenesse & holinesse, whereby it shall bee freed from sinning and offending God, and shall stand and remaine for euer purged and cleansed from all sinfulnessse, and in as perfect sanctitie, as the blessed An-

1. Corin 15  
42

M

gels

gels of God. And our true holinesse begunne heere, shall be consummated, and become perfect holinesse there.

*This comfort is some ease of his burden.*

These are matters of comfort to cheere his heart, that is griued with the burthen of his owne corruptions, not suffering him to serue God as hee would: his defaults displeasing him, shall not bee laid to his charge. His loue and true desire shall be accepted, as if his life were without fault; and hereafter in due time he shall be wholly freed from all corruptions. And these comforts are some ease of his burthen, that though his lusts be still as strong as they were, yet his griefe for them is not so much as it was. But let vs see further how a man may cast this burthen vpon God, to be eased of it, and get masterie ouer his lusts.

*To cast this burden vpon God, first study the Scriptures.*

For the casting of this burthen vpon God, these are good rules and profitable, seruing to procure ease, and whereby strength against the corruptions and lusts of the flesh is obtained. First, let him be diligent in the study of the word of God, which *David* calleth, *A* *Pla. 119. 105* *lanterne vnto our feete, and a light vnto*

*our*

*our paths.* Because in the spirituall darkenesse which ouersadoweth our souls in this world, so that of our selues wee cannot see nor finde out the paths of righteousness wherein wee should walke, if wee take vnto vs the word of God, it like a shining light, will reueale vnto vs the old way, which is the good way, that we may goe forward in it. It will teach vs what to doe, and what to leaue vndone, and will guide vs aright, against the dangerous seducings of our owne euill lusts.

And great force it hath to keep vs in our way, euen in those men, in whom their lusts and corruptions are most strong. As for example, in yong men, in whom there is more pride of wit, and more stubbornnesse of wil, then in men of other ages: in them, the word of God is powerfull, to make them aduised and to humble them. *David asketh this question, Wherewithall shall a yong man redresse his wayes?* *Psa. 119.41* and hee giueth answer in the next words, saying, *In taking heed thereto according to Gods word.* Such an excellent help, against the seducing lusts of the flesh, is the word of  
M 2                      God,

God, for the redressing of our waies. So that if a man burdened with his corruptnes, & desiring to obtain strength against them, doe giue himselfe to study the word of God, and do take heed vnto it, though he were as proud witted, and as stubbornely wilfull, as were those yong men, the sonnes of *Iacob*, that comitted the outrage at *Shechem*, yet the word of God will bring downe his proud wit, & reclaime the forward wils of the very dissolute gallants of the world.

And this doth *Dauid*, being yet but a yong man, out of experience in himselfe  
 PL. 119. 98. affirme, saying, *By thy commandments thou hast made mee wiser then mine enemies, for they are euer with me: that is, I am a continuall student in thy commandments, I haue more understanding then my teachers, for thy testimonies are my meditation: that is, my minde is alwayes vpon thy testimonies. I understand more then the ancient, because I haue kept thy precepts: that is, age teacheth much by obseruation and experience, but Gods word teacheth more. So that while a man is carefull to study the*

the Scriptures, as *David* was, and maketh them his meditation, hee shall soone become more wise then his teachers, and more able to direct himselfe, then the ancient, that think themselves able to giue counsell. There shall not moue nor stir a corrupt lust in his heart, attempting to draw him aside to sin; but he being exercised in the study of Gods word, shall presently be able with iudgement to checke that desire of his heart, & to oppose against it Gods owne will.

Secondly let him frequent the company of good men, in whom hee seeth great power to subdue & keepe vnder disordered lusts then is in himselfe: and let him obserue & imitate their behaviour: this will helpe him much. For if the word of God on the one side giue him a rule how to keepe vnder his raging lusts, these men on the other side will be vnto him an example & patterne, shewing him how to doe it, and a very simple workman, when he hath not onely rules giuen him to direct his iudgment, but a patterne also laid before him to direct his hand, will very easily with this double helpe, learne to doe his worke

*Secondly,  
use the  
company of  
good men.*



in some reasonable good manner, and vnto this helpe vnder God, the Apostle  
**Phil. 3. 17.** *Paul doeth send vs saying, Brethren be followers of me, and looke on them which walke so as you haue vs for an example. A man neuerly ignorant of his way, if he follow carefully, step for step, a skilfull guide going before him, will very safely come to the place that he desireth: so shalt thou doe in the way of godlines, if thou keepe company with the godly, and marke their behauour to doe thereafter. Augustin hauing respect of Saint Paul, saith in one place, If thou faile in the precept, be strengthened in the example: that is, if by looking onely to the precept, thou canst not bring to passe to keepe it, looke to the example of them that doe after it, and their example shall much strengthen thee.*

Men are very apt to be led by examples, and are easily transformed into the manners of those whom they keepe company with: neither will their fellowship hold long, that doe not conformethemselues to the manners of their company. **David** in one place hath this saying, *With the godly thou wilt shew thy*

*thy selfe godly, with the vpright man thou wilt shew thy selfe vpright., with the pure thou wilt shew thy selfe pure, and with the froward, thou wilt shew thy selfe froward.*

The Prophet speaketh these words of God, and we may safely speake them of men, among the godly, thou must shew thy selfe godly, learning and practising their godly behauiour; else they will haue small pleasure in thy company: and among the wicked thou must doe as they doe, else they will soone be weary of thee, and fly thy fellowship. The company therefore of the godly, cannot but be a great helpe vnto thee vnder God, to learne by them to subdue and keepe vnder thy vnruely lusts, if thou conuerse with them, and daily strickest to conforme thy selfe to their manners. This is a good degree of casting this burden vpon God.

Thirdly let him shun all occasions, *Thirdly fly* that may allure and prouoke him vnto *occasions* these sinnes, that by the corrupt lusts *that may* of his heart, he findeth himselfe most *for thy* subiect vnto. For example, if his infirmitie be pronenesse to anger & wrath, let him auoid the company of conten-

tions and froward persons, that are apt to prouoke: let him not take knowledge of euery petty wrong that is done vnto him: nor harken vnto them that will tell him this or that tale, what other men say of him, lest suddenly he be dis-tempered. If his infirmitie be a pronenesse to drunkenes, (as there are but too many, that when they are at it, can keepe no measure) let him fly the company of pot companions, let him shun the places, and abhorre the ceremonies of great drinking: and let him not delight himselfe to behold the colour and sparkling of the Wine. If his infirmitie be a pronenesse to adulterie, and such vncleannes, let him shun the haunt of Harlots, and their houses, & all wanton company; and let him not cast his eye vpon deceitful and bewitching beautie: and so concerning all other sinnes that his heart lusteth after.

This rule the holy Ghost giues vs in many places. *Salomon saith, Keepe thee*  
 Pro. 6.24. *from the wicked woman, and from the flattery of the tongue of the strange woman: desire not her beauty in thine heart, neither let her take thee with her eye-lid, Her company*

pany, her countenance, and her wordes, all these are inticing occasions : and all these *Salomon* warneth him to shun that world not be betrayed by his owne frailty to commit whoredome. In another place he saith, *Make no friendship with an angry man, neither goe with the furious man, least thou learne his waies, and receiue destruction to thy soule.* Company and fellowship with the froward, will draw thee whether thou wilt or no into many brawles and quarrels, and otherwise also breedes danger vnto thee, & therefore to be shunned of him, that feareth his owne euill nature, too prone vnto anger. Again, *Looke not thou upon the Wine when it is red, & when it sheweth his colour in the cup, and goeth downe pleasantly : in the end thereof it will bite like a Serpent, and hurt like a Cockatrice.* The beautifull colour, and pleasant mouing of the Wine in the cup, are prouocations to drinking : hee that would not be ouertaken with drunkenness, knowing his owne appetite and weakenes, must shun these prouocations. Generally this is a veriy good rule for him that feareth the violence of his owne

owne sinfull lustes, to fly all occasions, alluring and prouoking vnto sinne: he that would not be strangled with the hooke, let him not play with the bait, and lie nibling at it: the Diuell and the world deceiue by such meanes, he that is burdened with the lustes of his flesh, & desireth ease to his grieved soule, by casting his burden vpon God, let him shun these occasions diligently: he that would not be hurt with the Lyons claws, let him not come neare vnto his foote.

*Fourthly  
thinke vpon  
iudgements  
and mercies*

In the fourth place, let him often think vpon the iudgements of God threatned against sinne, and executed vpon sinners, that yeeld, and suffer themselves to be led away by their lusts: the threatnings he shal finde euery where in Gods word, and the executions he may see abroad in the world. Let him also meditate vpon the mercies of God promised vnto vertue, and performed vnto the vertuous that walke in the spirit, and putting vpon them the Lord *Iesu Christ*, doe take no care for the flesh to fulfill the lusts thereof: the promises hee shall meete with euery where in Gods word,

word, and the performances he may see abroad in the world, but especially in the church, and among the godly, whose company he was before aduised to frequent. These things obserued, will breede in him the feare of Gods power, and the loue of Gods mercy: which two will be vnto him, helps of great seruice against the lusts of his owne heart; while on the one side, the feare of God will make him walke in humility: and on the other side the loue of God will make him to serue God with gladnesse. This is a very good way of casting this burden vpon God.

Fiftly and lastly, (but continually and *Fifly let* feruently) let him pray vnto God for his *him a lile* grace, to be giuen, continued, and in- *continua* creased to him. For as the flesh (that is *prayer.* corruption in vs) lusteth against the spirit; so the spirit (that is the grace of God in vs) lusteth against the flesh. So *Paul* incumbred with the messenger of Satā, buffetting him (by which name he vnderstood the burden of his troublesome corruptions) praied vnto God, if it might bee, to be freed from it. For all power to preuaile against sinne, and to  
get

Pfal. 119.  
33.

get the mastery ouer corruptions, is obtained by the gift of God, and by the worke of his grace in vs. Therefore doth *Dauid* pray to God in this manner, *Teach mee o Lord the way of thy statutes, and I will keepe it vnto the end : giue mee vnderstanding, and I will keepe thy law, yea I will keepe it with my whole heart; direct me in the path of thy commandements, for therein is my delight ; incline mine heart vnto thy testimonies and not to conuersionesse.* Thus earnestly doth he contend with God by praier to be assisted with his grace; which if he may obtain, hee feareth not to promise vnto God some obedience, notwithstanding whatsoever corruption abiding and mouing in his flesh. And so must euery man doe that is incumbred with his owne withdrawing lusts. This course will not be idle. What answer God will giue vnto such praier, wee may see by the answer giuen to *Pauls* praier, by him offered to the Lord *Iesus* vpon like occasion: for when hee had intreated God, that his troublesome lusts might depart from him, he receiued this answer: *My grace is sufficient, for thee : my power is made perfect*

2. Cor. 12.9

*perfect through weakenesse.* He was promised sufficient aid from the grace of *Iesus Christ*, that in his weakenesse, being vnable to extinguish those lusts, the power of *Christ* should perfectly appeare in strengthening him not to be overcome of them. And if with *Paul* thou make the same praier vnto the Lord *Iesus*, the giuer of all grace, with *Paul* thou shalt obtaine the same answer, to be continually assisted with his sufficient grace, to preferue thee from being carried away by thy fleshly lusts. They shall haue being, to exercise thee in the warfare of this life: they shall not haue power to subdue thy heart to them.

To take these courses hitherto prescribed. As first to exercise thy selfe in the study of holy Scriptures: Secondly, to frequent the company, and obserue the conuersation of holy men: Thirdly, to shun all occasions that may moue thy corrupt lusts to attempt euill action: Fourthly, to thinke often of the iudgements of God threatned against sinne, and executed vpon sinners; and of the mercies of God promised to vertue, and performed



performed to the vertuous: and lastly to mingle continuall praier with the former courses. This is to cast this burden of our sinfull lusts vpon God for our ease.

## CHAP. XIII.

*Two Spirituall  
burden, ac-  
cusing  
thoughts.*



THE second branch of spirituall troubles and burdens, is *accusing thoughts*, disturbing peace, and breeding terrours of conscience, when it pleaseth God to bring to our remembrance our sinnes past, and to set them in order against vs, allowing Sathan to be master, Who being priuy to our sinnes, and to all circumstances concurring in the doing of them, doth present them vnto vs in their true colors: amplifying and aggrauating our ignorance that would not learne, our contempt of God, whose wil we know, yet had no care to doe it; our vnthankfulnesse, our pride, our cruelty, and ouer vncleannesse; with whatsoever other thing, that may make our sinnes fearefull vnto vs: not forgetting to let vs see withall, what wrath from heauen,

heaven; and what torment in hell those  
our finnes haue deserted.

This a most grieuous burden, bree- *A most*  
ding disperation in the wicked, and vn- *griuous*  
speakable feare in the elect; hee that of *burden.*  
all the sonnes of men, was best able to  
beare this burden, and had the greatest  
assurance against it, euen *Iesus Christ* the  
sonne of God, when he bare the burden  
of our finnes imputed vnto him (being  
in himselfe most pure from sinne) he did  
by reason of this burden, offer vp prai-  
ers and supplications, with strong cry-  
ing and teares, and was in feare, and did  
sweat blood, and complained as one for-  
saken of God. So that this burden is ve-  
rie heauy, and it much concerns vs to  
learne how to cast this burden vpon  
God.

And in this businesse, because the di- *To cast this*  
uell taketh aduantage from euery the *burden vpon*  
least circumstance of our sinne, that may *on God,*  
make for him against vs, to increase *looke into*  
thereby our feare and trouble of minde: *the circum-*  
therefore it shall be meete, that we also, *stances of*  
for our aduantage against him, doe exa- *the sinne.*  
mine and marke the circumstances of the  
sinne we are charged with, to see if wee  
can

can finde any the smallest hole, through which the light of hope may shine vnto vs. And it may fall out vnto vs as it did to the Prophet *Ezechiel*, who being entered in at the gate of the court, hee looked, and behold an hole was in the wall. Then the Lord bad him digge in the wall, and when he had diggd in the wall, behold there was a doore. The little hole which at the first he espied, while hee attempted to digge, became a dore, by which hee entered with ease. So may it fall out to thee in thy care of casting this burden vpon God for thy ease. The least hole that we can spie in the circumstances of our sinnes, through which hope of Gods mercy may shine vnto vs, if we take vnto vs the instrument of praier and digge therewith, may and will proue vnto vs a doore of mercy. For the mercy of God is like a floud that ouerfloweth. But where the waters of a floud finde but a smal hole to issue through at the first, by continuance, they weare the hole greater, make passage for themselues, and run at the last like a strong streame, that cannot be stopped. So the mercy of God appearing first at the hole of a small circumstance,

cumstance, if thou continue in praier, and attend vpon God, wil worke it selfe freer passage, and in the end shine with full brightnesse in thy conscience, and the diuell shall not be able to darken the comfortable and glorious light of it.

First therefore let the afflicted sinner *ff: bon bee* consider and weigh well the manner of *urged ge: nerally.* his tentation, whether he be vrged in a distinct maner with any particular sin, or whether he be more cōfusedly vrged and in a generall manner, that hee hath an euill heart, and is an hypocrite, and loueth not the Lord (and if the afflicted person cannot himselfe discern the condition of his tētation, his iudgement being oppressed and darkened by his affliction; let the iudicious comforter, whose helpe he seeketh, obserue it for him) for Satan (that by Gods permission vrgeth against him this tentation) findeth in som men particular matter of enormous sinnes, as of murder in *Cain*, of adultery in *Dauid*, and of idolatry in *Manasses*: into which particular sinnes they haue broken licentioufly with great boldnesse. Where hee hath this aduantage from our former

Gen. 4. 13. violent courſes, he will be ſure to vrge it to the vttermoſt (as making much for him) to driue vs into diſpaire, to ſay with Cain, *My puniſhment is greater then I can beare.* Or as *Musculus* reads it, agreeable, as he ſaith, to the Hebrew, *Mine iniquity is greater then can be pardoned.* In ſome others hee findeth no ſuch particular groſſe ſinne, but they haue walked ciuilly and modeſtly: and wherethey did ſin, (though that were very vſuall) yet they ſinned of infirmity rather then of pride, and vpon pro- uocation rather then vpon free choice. Heere hee hath not aduantage as in the former. And therefore in a more generall and confused manner, he vrgeth againſt them their corruptions, but ſpecially hypocriſie, and an vnſound heart, that they did abſtaine from groſſe ſins, not out of any hatred that they did beare againſt ſuch vile ſinnes, but onely for feare of the peoples ſpeech: and rather for want of meanes and opportunity to accompliſh them, then for want of any good will, if time, & place, and other things had been anſwerable.

And if thou finde that thine is ſuch  
a gene:

a generall and confused tentation, as *There is*  
namely, that thou diddest neuer right- *ease in that*  
ly know, nor loue, nor feare God; and *that thou*  
that thine heart was alwaies; or now *hast not*  
is, an euill, an hypocritical heart; thine *fallen into*  
estate is so much the more easie, that in *grosse a-*  
the dayes of thy security (while thou *all sinne.*  
diddest walke according to the course  
of this world, and after the prince  
that ruleth in the ayre, euen the spirie  
that worketh in the children of disobe-  
dience) God suffered not the Diuell to  
thrust thee into presumptuous sinnes,  
after the manner of others, and into  
grosse and desperate sinnes against all  
rules of honesty, wherewith hee might  
now in this time of temptation, tor-  
ment thy conscience. This affordeth  
much aduantage vnto thee, that the di-  
uell can finde no grosse particular sinne  
to vrge and presse thee withall.

Here let the afflicted man first consi- *Such is the*  
der, that hitherto his case is no whit *originall e-*  
worse then the case of euery man that *state of e-*  
commeth into the world. For *Dauid* *very man*  
doth tell vs, that the best man, euen he *conceiued*  
that prooueth afterwards a man after *in sinne.*  
Gods owne heart, yet out of his mo-

thers wombe, yea out of his fathers loines proceedeth a sinnefull creature, with an euill heart empty of the loue of God, and continueth so, till God bestow some particular grace vpon him for the conuersion of him. And he maketh himselfe an instance heereof, speaking thus, *Behold, I was borne in iniquity, and in sinne hath my mother conceived me.* He was from the wombe and loines a sinner taken in generall termes, for a man in whom there was an euill heart, not knowing, not louing, not fearing God. And Saint *Paul* doth tell vs, that the holiest man, euen he that was from the beginning a chosen vessell to beare witnesse to the name of *Iesus Christ* before kings and nations, yet in his originall estate, and first yeares, hee is the childe of wrath, and dead in trespasses and sinnes, as all other men, till God in mercy looke vpon him, and renew him. And hee maketh himselfe among others an instance thereof, while hee thus speaketh; *You hath he quickened, that were dead in trespasses and sinnes, wherein in times past ye walked according to the course of this world, and after the*  
*Prince*

Prince that ruleth in the ayre, euen the spirit that now worketh in the children of disobedience: among whom wee also had our conuersation in times past, in the lusts of our flesh, in fulfilling the will of the flesh and of the minde, and were by nature the children of wrath as well as others. Paul was as bad as the Ephesians, and the Ephesians as bad as all other men, til God in mercy conuerted both him & them. And the Prophet *Jeremy* telleth vs, that there is both generally and particularly, in all men, and in euery man, a heart both wicked and hypocritical: wicked to do that which is euill, deceitfull and hypocriticall to dissemble in the doing of it, and to make shews, pretences and excuses, that it might be thought not to doe euill. And this wickednesse and hypocrisie ro be so deepe and cunning, that it deceiueth, not onely other men, but euen the wicked man himselfe, that flattereth and pleaseth himself with his owne pretences, and perswadeth his owne soule, that all is well, and onely God is able to finde out his hypocrisie: for thus hee saith; *The heart of man is Iere. 17. 9*  
deceitfull and wicked about all things, who



can know it? I the Lord search the heart,  
 &c. Other men cannot know it, and  
 search it out. For the apostle saith, *What*

1. Cor. 2. 11 *man knoweth the things of a man, save the  
 spirit of a man which is in him.* A mans  
 owne heart may bee acquainted with  
 his owne thoughts, but another man  
 cannot discern them; a man himselfe  
 oft times is not able to discern his  
 owne wickednesse, a vaine and false  
 opinion misleading his blinded iudge-  
 ment; but God searcheth it out, because

Hebr. 4. 13

*as the Apostle saith, There is not any  
 creature that is not manifest in his sight,  
 but all things are naked and open to hi-  
 es, with whom we haue to doe.* Such is  
 the depth of the wickednesse of mans  
 heart, such is his deceitfull hypocrisie,  
 that no eye but the all-seeing eye of  
 God, no iudgement but his that never  
 erreth, can see the same. And Salomon

Eccles. 7.

22. *telleth vs, that there is no man iust vpon  
 the earth, that doth good, and sinneth not.*

And knowing this to be generally true,  
 he challengeth euery man that thinkes  
 that he can say any thing to cleere ey-  
 ther himselfe, or any other, saying, *Who*

Prou. 20. 9

*can say, I haue made my heart cleane? I*

am cleane from my sinne. So that this is the condition of all men, till God in his mercy mould them anew by his grace: till then they are altogether such as thou in thy troubled heart art charged to be; men of an euill heart, full of wickednesse and hypocrisie, that neither know God, nor loue God, nor feare God.

Therefore when thou art charged with such a generall and confused tentation, yeeld it to be true, that thou art charged withall, and stand not to make thy selfe better then thou art, & withall, say vnto thy soule; for that I haue no more cause to dispaire of Gods mercy, then *Danid* had, that was such a one in his birth; then *Paul* had, that was such a one, vntill the day of his conuersion; then any other, and all other of Gods elect and best beloued children, that were euery way such, conceiued in sinne, borne in iniquitie, children of wrath, full of vnsearchable wickednesse and hypocrisie, neither knowing, nor liuing, nor fearing God, till he was pleased to looke vpon them in his fauour, and to conuert them, by

yeeld to  
be as thou  
art charged,  
and make it a  
warning to  
crane Gods  
helpe.

creating a new heart, and renewing a right spirit in them.

And now that mine eyes are opened by this affrighting of my soule, to see my bad condition, which I saw not before, I will make hast vnto the Lord, and will craue that grace at his hands, that I now want; neither can I, nor will I vnderstand this worke of his, in letting me see by this fearefull temptation my sinfull estate (which in the daies of my peace I did not see) to be any other, then the fruit of his loue, by making me to see my misery, to stir vp my soule (long drowned in former securitie) to seeke with all earnestnes of zeale for his help. When a sicke man seeleth paine in his flesh, he doeth not faintly yeeld to death, because he is sicke: but from the feeling of his weakenes, he taketh occasion to seeke out some learned Phisitition, & craueth his help: & the more sicke he is the more he desireth, and the more earnestly he sueth for his helpe, & spares no cost, and putterh himselfe into the Phisititions power to be ordered by him. Euen so I, feeling feare in my soule, crept in by reason of these accusing thoughts,  
that

that make me too sensibly to feele the dangerous sicknes of my soule, will not faintly yeeld vnto death that ( I confesse ) I haue deserued, and might iustly fall vpon mee : but euen from this feare, growing from my now reuealed sickness, I will seeke out the Lord, that is the onely Phisition of our soules, who *kill- 1. Sam. 2. 6*  
*eth, & maketh a line, bringeth down to the grave, and raiseth vp.* And I will intreat him to make me his patient, and to take me into his charge : and the more I am pained, the more I will sue for his helpe: and I will spare no cost of praiers, of sighes and grones, I will poure out my whole heart vnto him, and I will put my selfe wholly into his power, who hath also commanded mee, in such times of distresse to seeke vnto him, yea, & hath promised when wee so seeke him; to be *Psal 50. 15*  
*found of vs, saying. Call vpon me in the day of trouble, so will I deliuer thee, & thou shalt glorifie me.* This is my day of trouble, therefore will I call vpon God, that me obtained deliuerance, I may glorifie him with praises. And seing the Apostle *Rom. 11.*  
*Paul hath said, that God hath shut vp all 32.*  
*in unbeleeffe, that he might haue mercy vpon*

on all, why should I doe so great wrong, either to my owne present misery, or vnto Gods infinite mercy, to beleeue otherwise, but that God hath holden me thus long shut vp and fast bound in the prison and fetteres of my owne vnbeliefe and naturall infidelitie and wickednes, (which now I see) to the end that I might the more dearly esteeme of his mercy in freeing mee (which I will now call for) and that his mercy might bee, euen to his owne name, the more honorable in conuerting me. Thus may the afflicted sinner troubled with this generall & confused kinde of accusing thoughts, cast his burden comfortably vpon God, for in this kind of temptation, there is this hole in the wall, wherein while hee diggeth by continuall prayer, it may & will proue a dore of mercy, easie to be entred.

*And haue  
care of the  
body to help  
the weak-  
nes of it.*

And I further aduise this afflicted man, when he feeleth himselfe entred or entering into this feare, and confused kind of temptation, that he will haue some care of his bodies health, and craue the aduice of some godly and learned Physitian; for such confused feares are not alwaies

alwaies meerly spirituall temptations; but they doe often arise from some naturall decay in our bodily health, and from some distemper of humors in vs. Great is the affinitie betweene the soule and the body, and the proper passions & diseases of the one (by reason of that affinitie) make the other to be euill affected. If therefore the body be crazed, it will make the mind also to be diseased; and where the humor of Melancholy is predominare, & is not kept in any euen proportion in vs, it naturally driueth vs into deepe and dull, into sad, heauy, and fearefull thoughts and imaginations, and causeth doubtings and distrust: and with a little helpe of the wicked aduersary, it will quench all comfortable hope, and breede wofull dispaire in vs; and the Diuell is cunning to iudge of our distemperature, and where he findeth such weaknes, he will worke vpon it; as he worketh vpon the sanguine and pleasant mans disposition, to make him wanton and careless of God: and as he worketh vpon the cholericke and hastie mans disposition, to make him wrathfull and sudden  
in

in mischeefe:& as he worketh vpon the  
flegmaticke to make him slothfull, colde  
and negligent of doing his dutie,& a lo-  
uer of sloth & idlenes:so he will not faile  
to be busie with the man, in whom me-  
lancholy aboundeth, to make him full  
of feare, and void of hope. And lamen-  
table are the effects, which often follow,  
where he findeth such matter to worke  
vpon. The wise Christian therefore, that  
is affrighted with this confused kinde  
of temptation, in termes of generall ac-  
cusation, must not neglect to releue  
his body, and to remoue from Sathans  
hand that euill humour that he maketh  
so dangerous vse of. This is a thing that  
the afflicted man often contemneth as  
carnall counsell:& indeed it were car-  
nall counsell, if it should be required a-  
lone, without recourse vnto God by  
prayer: but it hath beene found by the  
mercy of God, to haue beene profitable  
counsell. And it is not to be neglected  
of him, that in this confused kind of  
tentatiō, desireth ease to his soule. And  
to take this with the former prescribed  
course, is to cast this burden vpon  
God.

CHAP. XIII.

**B** V T if it fall out that thou be charged more distinctly with some particular enormous sinne, one or many: then hath Sachan espied against thee some especial aduantage in thy doings. It be-  
 houeth thee now to looke closely to thy selfe, and to marke, if thou canst espie any hole in the wall of hope to dig in, that a dore of mercy may be opened vn-  
 to thee.

*In distinct  
 and parti-  
 cular occu-  
 sations.*

In this case, consider whether that or those finnes were committed in the time of thine ignorance, when thou knewest not well what was lawfull or vnlawfull for thee to doe, or in the time of know-  
 ledge, when thine owne heart could tell thee that such things were not lawfull to be done: for if they were done in the time of ignorance, when perhaps thou mightest thinke it lawfull and free to be done, yea perhaps good, perhaps also profitable and necessarie, as *Saul* after called *Paul*, thought it lawfull, good,  
 and

*Consider if  
 they were done  
 in the time  
 of thy igno-  
 rance.*



and necessarie for him to persecute the name of *Iesus*, and to cast into prison them that called vpon that name: as hee **Acts. 26. 9.** said before King *Agrippa*; *I verely thought in my selfe, that I ought to doe many contrary things against the name of Iesus of Nazareth.* Or if thou didst not thinke it to be lawfull, good & necessarie for thee, yet thou didst not thinke, or at the least didst not know it to be euill for thee to doe it, and any such danger to hang vpon it, with Gods high displeasure, as now thou perceiuest: then this very circumstance maketh thy burden lighter, and in the wall of hope, a hole appeareth, wherein if thou dig by prayer, a dore of mercy wilbe opened vnto thee.

*Ignorance  
maketh thy  
sinne the  
sooner par-  
donable.*

**Luke 12.  
47.**

For though ignorance doth not excuse, much lesse iustifie our sinnes, and the discharge of that sinne will cost thy soule some teares, and prayers, and other like courses of a contrite heart: yet with more ease will the terror of it be ouercome, then if it had beene done against knowledge. Hereto pertaines that saying of our blessed sauour, *That seruant that knew his masters will, and*  
pre-

*prepared not himselfe, neither did according to his will, shall be beaten with many stripes: but he that knew is not, and yet did commit things worthy of stripes, shall be beaten with fewer stripes.* By these stripes some of the fathers vnderstand, not torments in hell of different rigor (though it cannot be denied, but the condition of some in hell, shall be more tollerable, then of some others) but thereby they vnderstand rather those gripes of conscience, that prouoke prayers, supplications, strong cryings, and teares, out of a heart beset and straightned with fierce accusations, a conuincd conscience, & feared condemnatiō: & these assaults they say, shall be more hard against the conscience of him that sinned against knowledge, in a presuming manner, then against the conscience of him that sinned of ignorance, in a weaker manner, that is yeelding rather out of his weaknes, then daring out of his pride: for it may be alledged for the ignorant man, that if he had knowne such a thing to be euill in the sight of God, he would not haue done it. No such thing can be said for him that presumed against knowledge,

ledge, for such an one sheweth contempt of God and of his reuealed will, which the ignorant man cannot be charged withall: hee groneth only vnder the burden of humane error and frailty, but the other lieth vnder the burden of malice and presumption.

Therefore when our afflicted man, pressed distinctly with some particular sinnes, findeth that they were the sinnes of his ignorance, let him not thinke himselfe thereby free: for to be ignorant of that which is our duty, required of God, is of it selfe a great sinne: and if his ignorance be affected ignorance, as in them that refuse to be taught, and contemne the meanes of knowledge, when God doth offer them, such ignorance differeth little or nothing from malice. But let him pray vnto God in hope, and let him plead before God his ignorance, not as an excuse, much lesse as a iustification of his fault, but as a motiue, by which the Lord is often led in his free mercy to forgiue sinnes.

*Examples  
of men  
pardonned  
that some  
of igno-  
rance.*

And for the encouraging of his heart, let him remember the examples of them, to whom, vpon their repentance  
and

and conuerſion to God, mercy to the  
forgiuenesse of their finnes of ignorance  
hath beene granted. *Peter* in a sermon  
of his made vnto the multitude, that  
came together to see the lame man  
whom he and *Iohn* had healed, chargeth  
them with a grieuous sinne, saying. *You*  
*denied the holy one and the iust, and desi.* Acts. 3. 14.  
*red a murderer to be giuen you, and killed*  
*the Lord of life, whom God raised from the*  
*dead, whereof we are witnesses.* This was a  
great sinne, to kill the sonne of God,  
and to make more reckoning of, and to  
shew more fauour vnto a known mur-  
derer, then to the Lord of life that came  
to saue them. But this their fact he saith  
was of ignorance. *And now brethren I* Acts 3. 17.  
*know that through ignorance you did it, as*  
*did also your gouernors.* For though the  
Iews were very maliciously bent against  
*Iesu*, yet many of them knew him not  
to be the Lord of life, and to be the holy  
one of God: neither did they persecute  
him in that name. Therefore doth Saint  
*Peter* saie vnto them in the same Ser-  
mon. *Amend your lines and turne, that* Acts 3. 19.  
*your finnes may be done away.* Heere is  
mercy offered and assured vnto them,  
O that

that amend their liues and turne to God, namely this mercy, that all their enormous sinnes, and euen among the rest, their sinne in refusing the Lord *Christ*, and putting him to a shamefull death, should be forgiuen, and the rather, because they did it ignorantly.

And memorable is the example of the blessed Apostle *Paul*. His sinne was persecutiō against the name of *Iesus Christ*: his proceeding in it was furious, without all compassion, raging both against men and women that called vpon that name, and casting them into prison in all places, where he could finde them, and had power against them. In such sort, that hee became famous, or to speake more truly, infamous for his cruelty, so that *Ananias* in *Damascus* could say to the Lord *Iesus* of him. *Lord I haue heard by many of this man, how much euill he hath done to thy Saints in Ierusalem: moreover, here hee hath authority of the high Priests, to binde all that call vpon thy name.* And yet this man had his sinnes forgiuen, and was receiued into fauour, and had all the degrees of holy honour done vnto him, that can be done vpon earth,

*Acts 9. 13.*

earth, to any among the followers of the Lord *Iesus*. For first he was called to the knowledge and faith of the Lord *Iesus*, and was made a true beleeuers: Secondly, he had honour, not only to belieue in him, but also to suffer for his sake, and was made a true confessor and martyr. Thirdly, he was also an excellent instrument to draw other men to the knowledge and faith of *Iesus*, and was made a teacher and an Apostle. And all this was the more freely done to him, because when hee was a persecutor, hee sinned of ignorance, and knew no other, but that it was lawfull and holy for him to doe so. Heare what himselfe saith of that matter, *I thanke him that hath made me strong, that is. Christ Iesus our Lord, for he counted me faithfull, and put me in his seruice, when before I was a blasphemer, and a persecutor, & an oppressor: but I was receiued to mercie, because I did it ignorantly through vnbeliefe.* Ignorance and vnbeleefe are not things pleasing to God, by their vertue and merit, obtaining forgiveness of all the sins growing out of them: neither doth the Apostle remember his ignorance and vnbeleefe

leeſe obtaining his pardon, as out of worthineſſe of them: rather know them in themſelues to be grieuous ſins, deſeruing hell as fully as any notorious ſinne that iſſueth from them: but he that ſinneth out of ignorance, more eaſily findeth fauour, then hee that ſinneth againſt knowledge. For the ſinne of the ignorant man hath not in it like euidence of rebellion againſt the reuealed will of God, as the ſin of him that hath knowledge; As the words of the Lord *Jeſus* ſhew, ſpoken to ſome of the Phariſies; *If ye were blind, ye ſhould not haue ſinne*: that is, if yee wanted knowledge, and were blind in your vnderſtanding, your fault ſhould not bee ſo great, ſo notorious, ſo blame-worthy, as now it is, by reaſon of your knowledge.

There is therefore (though no merit of fauour yet) much hope for him, that can ſay truly in his heart vnto GOD, Lord thou knoweſt, that blindly and ignorantly I ranne into this ſinne, not knowing that it was againſt thy will, and ſo odious in thy ſight. And this is for him, that is diſtinctly charged with particular ſinnes, and findes that hee

com-

committed them out of ignorance; a doore of hope, in which these examples may incourage him, to digge by prayer, wherein if hee doe truely, and with a right penitent heart humbly and earnestly trauell, he casteth the burthen of his sinnes vpon God; and shall finde ease.

CHAP. XV.



VT say it was sinne a- *If it were*  
gainst knowledge, and *done against*  
thou hadst warning gi- *thy know-*  
uen thee many times to *ledge.*  
take heede of that same

sinne: and warning by the word of God, so that thou couldest not but know, that to doe so as thou didst, was a sinne highly displeasing to God. Sometime thou wert warned by a publique Sermon, sometime thou wert warned by thine owne priuate reading, sometime by the louing admonition of some neighbour or friend. And thy iudgement was growen to a mislike of that same sinne, and thou wert offended at others, that commit-



ted it: and yet thou hast fallen thy selfe into the same sinne. Surely this is a hard case: and the tempter hath great advantage against thee.

*Consider if  
thy will was  
not over.  
swayed by  
some strong  
temptation*

But what! must the charged sinner sincke eternally vnder this burthen? is there no meanes to cast euen this burthen vpon GOD for the sinners ease? Yes verily: and Sathan hath not yet driuen vs so close vp to the wall, but that wee may, by Gods mercy, slippe safely out of his hands. Heere let the sinner consider in what case hee was, when hee committed this sinne, whether hee were his owne man (as wee speake) that is, whether it were in the choise of his own will to do it with liking, or without liking. For great is the weakenesse of our nature, and oftentimes the regenerate, and best minded seruants of God (though they should yeelde to die a thousand deaths, with most exquisite torments, rather then commit anie sinne, to the offence of God,) yet, either sodainely affrighted with the appearance of daunger, they commit sinne, before they haue time to consider what they should doe, and to settle

settle their resolution against it: or else, weighing at leasure both their duty to God, and their present danger, pusillanimity and weakenesse of heart maketh them to shrink and yeelde at the present. And must a sentence irreuocable presently come forth against this weake sheepe? *Is there no balme in Gilead? is there no Physicion there? is there no mercy in heauen for this sinner? is there no gracious pardoners there?* Such a rule must needs haue sent to hell many of Gods beloued Saints, that now are with him in heauen: who while they liued on earth, were sometime vrged with sodaine, and sometime with violent temptations, and haue yeelded, sometime without consideration, and sometime with consideration: and yet after, by the mercie of God, haue recovered themselues, and haue glorified GOD, both in their life and death, & are now glorified of him in his kingdom. And why shouldest not thou, if thy sinne be like theirs, hauing to do with the same God of mercie, hope to finde the same fauour that they found? Surely this very circumstance, that thou

*Iere. 8. 12*

*There is no hope in this circumstance.*

wert surprised by a sodaine or violent temptation, & led captiue to do euill, against thine owne liking, that didst take no pleasure in it; yea wert exceedingly grieued, that thou hadst not strength & grace to withstand it, is a hole in the wall of hope, through which light shineth, and wherein if thou dig by humble & hearty prayer, it may proue a doore of mercy for thee to enter by, & come neare to God, to be eased of thy burde.

*Examples  
of men par-  
doned that  
thus sinned  
in the time  
of know-  
ledge.*

Here consider the example of the Apostle *Peter*: his sin was a grieuous sin, for he denied before men his master the Lord *Iesus Christ*: he did so, once, twice, and thrice, & each time more vehemently then other: for first he simply denied him, & passed it ouer with this saying, *I know not the man*. At the second time he augmented his sin with addition of an oath, and *forswears him*. The third time he yet augmented his sinne more, with addition of grieuous execrations, and *curst himselfe*; that is, wished himselfe accursed, if hee knew him. And he did this in the time of knowledge, after he had learned, that to do so was sinne, and dangerous to his soule. For he had  
heard

heard his Maister openly before speake thus; *Whosoever shall confesse mee before men, him will I confesse before my Father in heaven: but whosoever shall deny me before men, him wil I deny before my Father which is in heaven.* And though it were a true saying, out of a liars mouth, *skin* Mat. 10. 32  
*for skinne, and all that euer a man hath, will hee giue for his life.* Yet this is true also, and to be regarded about the other, that all that a man hath, euen skin and life also, hee must giue, cast away, and esteeme as vile, that he may follow *Christ* to glorifie him by true confession. Which course only hath power to secure life. As *Peter* also had heard from the mouth of his Lord, saying, *If* Mar. 16. 24  
*any man will follow mee, let him forsake himselfe, and take up his crosse, and follow mee, for whosoever will saue his life, shall loose it: and whosoever shall loose his life for my sake, shall saue it.* This *Peter* had heard, this he knew. And besides these general caueats long before giuen, *Peter* was also priuately forewarned of this thing, euen the same night a little before he did it: when he also took knowledge of that warning,  
 and

and resolved with himselfe not to doe it; yea, made open vow not to doe it. For when the Lord *Iesus Christ*, after his last Supper, a little before his apprehension, hee tolde the Apostles, that they that night should all be offended by him. *Peter* boldly answered and saide vnto him; *Though all men should*  
 Mat. 26. 33 *be offended, yet will not I be offended.* To whom the Lord said in the next words;  
 34 *Verily I say vnto thee, that this night, before the Cocke crow, thou shalt deny mee thrice.* *Peter* had no meaning to do so, but rather a resolved heart not to do so. And therefore aunswered presently;  
 35 *Though I should die with thee, yet will I not deny thee.* And hee spake no more than hee truely intended, hee was no hypocrite, onely he considered not his owne weakenesse, but was ouer confident in the opinion of his own strength. And therefore when *Iesus* was taken and carried to the high Priests house, *Peter* followed a farre off, and entred into the high Priests hall, and put himselfe among the seruants and officers, and drew neere to the fire (for it was colde) and first a maide challenged him to bee  
 one

one of the followers of *Iesus*: after, some of the men seconded her challenge, strengthening it by adding this suspicion; that his speech bewrayed him to be a Galilean, and *Iesus* came out of Galilee, and therefore hee was not unlikely to be one of his followers. At last a cousin of his, whose care *Peter* had smore off in the garden, flatly affirmed, that hee did see him in the garden with him. *Peter* affrighted sodainely with these challenges, and being in the midst of them whom hee esteemed his enemies, seeing at the present no way to escape; yea, hauing no leisure to thinke what was fittest for him to doe, denyed his Maister, and bound his deniall with oaths and curses.

Was not this a sin against the knowledge of his heart? and what hast thou done, in the particular sinnes, that thou art charged withall in thine heart, that *Peter* did not in this sinne of his? and in what points are thy sinnes greater and more grieuous then his? then what letteth thee that thou maiest not pray for, and hope for the same mercy, for the forgiuenesse of thy sinnes, which was  
freely

freely granted to *Peter* for the forgiveness of his sins. Go forth therefore with *Peter* in the sight of thy sins, poure out the teares of repentance before God as *Peter* did, and he that receiued *Peter* to grace, wil also receiue thee. He was pardoned vpon no peculiar mercy proper to him, & denied to others, but vpon that vniuersall mercy, and most ample grace, that God is ready to extend to euery contrite soule, & then afforded to *Peter*, that hee, out of his experience, might after commend it to others. Therefore did the Lord *Iesus* say to him aforchand, *when*

Luk 22.32 *thou art conuerted, strengthen thy brethre.* That is, when peace is restored to thy soule, vpon assured pardon of thy sinnes past, and grace giuen vnto thee, to stand more firme for all times following: then labour to comfort the hearts of others that haue sinned as thou diddest: assure vnto them, vpon their contrition, the forgiveness of their sinne past, and the presence of Gods grace for the time to come. So that I am not the man, but *Peter*: nor *Peter* out of speculation, and from his owne conceit, but out of experience, and vpon most sure authority,  
from

from the mouth of his Master, the sonne of God, the sauior of mankind, the Iudg of quicke & dead, that is warranted to tell thee, that there is mercy with God, to forgiue thy sinnes committed, against knowledge, if in this sorrow & feare of thine heart, thou turne to God, and hartily prayest vnto him for pardon, with purpose no more to comit the like sin.

I could adde the examples of many of Gods Saints, that sinned against knowledge, being carried away with a sodaine and violent temptation, so that either they had no leisure to thinke what was fittest to doe, or they wanted power to withstand the present assault, and they after found fauour with God, and their finnes being forgiuen, they liue with him in glorie. *Iacobs* lie, maintained to his father *Isaacs* face, that hee was not *Iacob* the yonger, but *E-* Gen. 27.19  
sau the elder sonne, was a sinne of this kind, against knowledge: but his mothers words as a potent temptation, led him to the doing of it. *Iudaes* adultery committed with *Thamar* his daughter in law (though not knowne to be *Tha-* Ge. 38.15:  
*mar*) was a sinne of this kind, against know-



knowledge (for how could *Indab* bee ignorant of the Law of God against adulterie, written in mens hearts, that would haue done execution vpon *Thamar*, when he heard she had played the whoore) but the temptation was sodaine and strong, fitted with so many opportunities; hee was a yong man, at that time without a wife, shee sate disguised as an harlot, it was in the field out of the view of men, and shee was soone intreated and yeelded vnto him: these opportunities strengthening the temptation, made it so potent, that *Inda* sinned. *Dauids* hastie sentence, giuing the estate of *Mephibosheth* vnto *Ziba*, was a sinne of this kind, against knowledge; (for *Dauid* could not be ignorant of it, that there are many false accusers, that a righteous Iudge should giue the accused partie leaue to speake for himselfe, before he proceed to sentence) but the temptation was strong, and sodaine; *Ziba* came with a bribe, he brought it in a time when *Dauid* had need of it. The time was troublesome, *Absolon* was vppe in rebellion. Why might it not be true, that in this trouble  
of

of the state, *Mephibosheth* being the right heire to *Saul*, might seek to make a faction for him. And *David* had need now of friends, and therefore thought fit to make *Ziba* sure on his side. These and like considerations darkening *Dauid's* iudgement, gaue strength to the temptation. And hee sinned in condemning the innocent, and rewarding the wicked accuser, and that against knowledge, for he was not ignorant of the duty of a Iudge. And yet all these haue found fauor, and their sinnes haue beene forgiven vnto them. Why then should thy heart faint, and thy hope faile, because thy conscience tels thee, that thou hast sinned against knowledge. Repent and turne to God, pray and thou shalt be heard. This very circumstance, that thou wert not freely maister of thine owne will, but the so-daine or violent temptation led thee captiue, is an hole through which hope shineth: dig by hearty praier, and by true contrition, and a doore of mercie shall bee opened vnto thee. This is in this case, to cast thy burden of accusing thoughts vpon God for thine ease.

## CHAP. XVI.

*If it were  
don against  
knowledge,  
and with  
full consent  
of thy will.*



VT perhaps thy heart  
tels thee, that the parti-  
cular sinnes that thou  
art charged withall, were  
not onely done in thy  
daies of knowledge, whe  
thou hadst learned before, that such  
things ought not to be done : but they  
were also done in the freedome of thine  
heart, not surprised with sudden feare,  
nor led away captiue by any violent  
temptation : but with full consent of  
will, thy heart at leisure considering, and  
freely chusing (against all checke what-  
soeuer) to do those things venturously,  
boldly, presumptuously, and (as we say)  
desperately casting behind thy backe at  
that time, all feare of God, all regard of  
his law, all remembrance of his mercy,  
and all bonds of thy obedience ; only  
seeking to satisfie thine owne lusts, and  
preferring the pleasure of sinne, and  
wages of iniquitie, before the seruice of  
God, though thou didst know, that  
those pleasures were of that constancie,  
and

and would breede eternall torments:  
and that the wages and gaine of sinne,  
was of small worth, and fading, and  
would breed vnto thee the eternall  
losse of thy soule.

This is a hard case indeed: and if Sa- *This is den-*  
than haue this aduantage against thee, *gerous: yet*  
then hath he driuen thee vp into a nar- *there is*  
row streight, and hemmed thee in very *help.*  
dangerously. But yet by the mercy of  
God, there are good and sure meanes,  
by which to escape euen out of this  
streight, though with some difficultie:  
for here hath that saying of the Lord  
Iesus place, *That seruant that knew his Luke. 14*  
*maisters will, and prepared not himselfe, 47.*  
*neither did according to his will, shall bee*  
*beaten with many stripes.* Many and sore  
gripings shall his conscience feele, be-  
fore herecouer his peace against this ac-  
cusation, & it will cost him many teares  
sighes and grones, which I doe the ra-  
ther remember, to make men feare to  
offend in this manner, and to suffer sinne  
so to raigne in their mortall bodies. But  
yet it is possible for the sinner thus bur-  
dened to cast his burden vpon the Lord,  
and to obtaine ease. There is yet a hole

in the wall of hope, wherein if thou dig by humble and hearty prayer, it may proue a dore of mercy vnto thee. It hath beene sowith others.

*As appeareth in the example of Manasses sinning against knowledge.*

For who euer sinned more wilfully and more presumptuously, then *Manasses*, though he were yong when he began to raigne, being then but twelue yeares of age, & in that regard, all his acts might seme to be grounded in ignorance, that had not learned at the first to doe wel, & after would not learne: yet considering the piety of *Hezekiah* his father, it is likely that he had been carefully taught, and that his father did no more leaue him without counsell at his departure out of life, then *David* whē he was ready to die, did leaue his sonne *Salomon*. When the dayes of *David* drew neare that he should die, he charged *Salomon* his sonne saying, *I goe the way of all the earth: be strong therefore & shew thy selfe a man: and take heede to the charge of the Lord thy God to walke in his waies &c.* Thus out of his care, did he not cease, while there was life and strength in himselfe to teach his sonne his dutie to God. And of *Hezekiah* it is testified, that hee did uprightly in the sight of the Lord, according to all that his

1 King, 2, 1

2. King, 18.

3. the sight of the Lord, according to all that

his

his father David had done : & therefore it is not likely, that either in the time of health or in the time of his sickenes, hee neglected the instruction of his son, that should succeed him. It must needes bee therefore that *Manasses* sin was against knowledge, euen in his childhood, much more afterward. Sure it was with full freedome of his will, euen with a high hand: of whom it is thus written, *He did euill in the sight of the Lord, like the abomination of the heathen, whō the Lord had cast out before the children of Israel for he went backe & built the high places, which Hezekiah his father had broken downe: & he set up Alters for Baalim, and made grones, and worshiped all the host of Heauen, and serued them. Also he built Alters in the house of the Lord, whereof the Lord had said; in Ierusalem shall my name be for euer. And he built Alters for all the host of the heauē in the two courts of the house of the Lord. And he caused his sonnes to passe through the fire in the vallie of Ben-hinnom: he gaue himselfe (here was full sway of his owne will) to witchcraft and to charming, and to sorcery, and he vsed them that had familiar spirits, and*

And with  
full course  
of will.

2. Chr. 33.

soothsayers: he did very much euill in the sight of the Lord to anger him, &c. Here was a man violent, headstrong, yea mad and furious in his sinne, and not in small, but in the greatest sinnes; not onely against the second table, but much more against the commandements of the first table, in all kindes of idolatry, and all vngodly profanations; and yet hee found fauour at the hands of God, who first brought him to repentance by <sup>rebellion</sup>, and then forgiving his sinne, restored him to peace. The history whereof is thus recorded; *The Lord brought upon him the captaines of the host of the King of Assur, which tooke Manasse, and put him in fetters, and bound him in chaines, and caried him to Babell. And when he was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly before the God of his father, and praied vnto him; and God was intreated of him, and heard his prayer and brought him againe to Ierusalem into his kingdome; then Manasse knew that the Lord was God. Now after this he built a wall without the Citie of David, on the west side of Gihon in the valley, euen as it is*

*And yet  
finding fa-  
uour.*

2. Chr. 33.  
11.

entry of the fish-gate, and compassed about Opheth, and raised it very high, and put Captaines of war in all the strong Citties of Iudab. And he tooke away the strange Gods, and the image out of the house of the Lord; & all the Altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the Citie. Also he prepared the Altar of the Lord, and sacrificed thereon peace offrings, and of thanks, and commanded Iudab to serve the Lord God of Israel. Consider seriously this example, weigh therein on the one side the sinne of the man, on the other side the mercy of God. In Manasses thou shalt see the height of thy sinne equalled, if not exceeded: and in God thou shalt see mercy exceeding all sinne. And where such mercy appeareth, what should make the sinner doubt of finding fauour, while he seeketh it with a true purpose of leauing his sinne, and true faith and hearty praier. I might ad  
herevnto the example of that theefe, that was crucified at the same time, with the Lord Iesus vpon his right hand; to whom, making his paier to Iesus in these words; *Lord remember me when*

*And in the  
theefe that  
suffered  
with Iesus*

*Luke. 23.*

*thou 43. 43.*



thou comest into thy kingdome. The Lord again made him this answer, full of most rich mercy, *this day thou shalt be with me in Paradise.* This man living among the people of *Iudah*, could not be ignorant of the commandement of God forbidding theft; therefore his sin was against knowledge. And making a trade of theft; thereby to maintaine himselfe, there was no violence offered to his will, but freely, willingly, and with choyce, he followed that course, and was euen a couenant seruant of sinne, reaping with delight the wages of iniquitie, in the spoile that he made of the innocent. And yet he found fauour, and had his sinne forgiven him, and entred into life. Who shall then dispaire of the mercy of God? Saint *Ambrose* calles the historie of this man, *Pulcherrimum affectanda conuersionis exemplum: A most Godly example to mouemen to turne to God.* And these examples, let our afflicted sinner consider seriously. They are written for our instruction; in them hee shall espie an hole in the wall of hope, which will proue a dore of mercy for him to enter, if he dig by hearty paier.

And

And for the further confirmation of his hope. Let our afflicted sinner know, that there is only one kinde of sinne unpardonable, and he shall find the sin that he is charged withall, not to be that sin, & therefore to be pardonable. And this is no small encouragmēt to know his sin, how great so euer, yet to be pardonable. when a sicke man vnderstandeth his disease, that will be mortall to him. if hee neglect it, yet to be curable, if he looke to it in time, & apply apt medicines vnto it, hee will take much comfort in that knowledge, & thenceforth he will diligently seek for remedy. And so must our afflicted sinner when, he shal vnderstand his sinne to be such as may be forgiuen, comfort his soule with that consideration, and thenceforth diligently vse the meanes, that God our Phisition prescribeth and the effect by the mercy of God, wil be health, peace, & saluation.

Now that sinne that is unpardonable, is called in the Scripture blasphemy against the Holy Ghost. Whereof our Saviour speaketh in these wordes, saying, *Verily I say vnto you, all sinnes shall be forgiven vnto the children of men, and* *Mark. 3. 28*

blasphemies wherewith they blaspheme: but he that blasphemeth against the Holy Ghost, shall neuer haue forgiveness, but is culpable of eternall damnation. Which sinne, if wee consider the circumstances of the place, where the Pharises are charged with it, especially as that matter is recorded by Saint *Mathew* in his twelfth Chapter, we shall finde it to be, not any particular transgression of any, or of all the precepts of the law: but a wilfull opposition of our heart against (as I may call it) the body of religion; first rightly vnderstoode, and certainly knowne to be the true religion of God: and vpon no other cause, but out of meere enuie.

what this  
blasphemie  
is.

The *Pharises* heard the doctrine of our Lord *Iesus Christ*, and saw his miracles, and knew him to bee that sonne of *Dauid*, that *Messias* that was promised: they knew his doctrine to be holy and heauenly, and his workes to bee wrought by the finger of God. Yet because the people honoured him, and vpon the sight of his miracle, when hee healed the man that was possessed of a diuell, and was both blind and dumbe,

Mat. 12. 23

because they then cryed out saying; *Is not this that sonne of David?* They therefore out of enuy and mallice, without any other cause, gaue it out concerning him, saying, *He casteth out Diuels no otherwise, but by Belzebub the prince of Diuels:* Indeuoring by these wordes to perswade the people that he was a wicked man, risen vp out of Hell, set vp by the Prince of diuels, and assisted with his power, to publish the doctrine of diuels, and to vphold his kingdome: so slaundering the person of *Christ*, the workes of *Christ*, and the doctrine of *Christ*: all which many of them knew to be heavenly and of God.

If they had not knowne him to bee thee sonne of God, they had not beene guilty of that great sinne. As the Lord said vnto them, *If ye were blind, ye should not haue sinne*, your ignorance would haue cleered you from this wilfull mallice. But they knew his person to be sent of God, his workes to be done by the finger of God, and in his doctrine that he taught truely the will of God. The Lord himselfe said vnto them, *Yee both know me, and know whence I am.* Yet  
did

John. 9. 42.

John 7.

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did

John. 9. 42.

John 7.

did they out of enuy detract from the glory of his workes, that they might by that meanes bring both his person and heauenly doctrine into contempt.

And they ceased not this course of slandering his person, of disgracing his workes, and obscuring the truth of his doctrine, laying wait also for his life (for God giueth not repentance for this sinne) till they had bought him with money of the traytor, iudged him to be worthy of death vpon the knowne false testimonie of suborned witnesses, extorted with their clamours his condemnation from an vnwilling Iudge (pronouncing him iust, whom he condemned for their pleasure) added vnto his vniust death what reproch they could, and after his resurrection, corrupted the souldiers with money, so causing it to be by them divulged, that his disciples stole away his body out of the graue, and that he did not rise againe from the dead: by that course labouring (out of enuy) to suppress the Gospell and doctrine of *Iesus Christ*, which yet they knew, by the illumination of the holy Ghost, to be the very truth of God.

This

This malicious opposition of theirs against religion, knowne to be the religion of God, was their vn pardonable sinne. It was not their vncharitabe proceeding against an innocent man: their hiring of a seruant to betray his master: their suborning of false witnesses against a iust person: their corrupting of a Iudge to giue sentence to their liking, though vniust: nor the hyring of bold men to spred a lie among the credulous multitude: nor yet the cruell and vniust murdering of the Lord of life. Though all these were gricuous sinnes, for many were pardoned, both of the people, and of their gouerners, that had their handes in all this iniustice (though they had not so deepe a reach, & so enuious a purpose, of ouerthrowing by his ouerthrow the religion, which they knew to be of God, as most of the *Priestes* and *Pharises* had) many, I say were pardoned, that had their handes in the iniustice done to our sauiour, for he praied for them, saying, *Fa- Luke. 23.*  
*ther forgine them, for they know not what* 34.  
*they doe*: and that praier of his could not be in vaine,

But



But in the cunning fellowes, both among the people and their gouernours, that knew him, and whence he was, and how he wrought, and what he taught, and that all was of God: this was their vnpardonable sin, that they vsed al that falshood, corruption and cruelty, both during his life, and in his death, only to this end, to hinder the course of his doctrine; as they say plainly in their councell, *If we let him thus alone, all men will beleene in him.* When they knew that doctrine taught by him, wherein they would not haue the people to beleue, to be the very truth of God. This is the vnpardonable sinne, called blasphemie against the Holy Ghost, because it flaundereth and disgraceth the truth of God, which was made known vnto them, & so made to shine in their hearts by the Holy Ghost, called the spirit of truth, because it leadeth into all truth.

John 12.  
48.

*This sinne  
cannot bee  
this sinne.*

This sinne is a common sinne of diuels, that know God, and maliciously seeke his dishonor; that know the groundes of true and holy religion, and enuiously seeke to deprauce them, to corrupt them, and if they could, to abolish

bolish them out of the world, desiring nothing more then to disgrace the truth of God among men. This sin is sometime, but rarely found amongst men, and in examination, thy sinne will bee found not to be this sinne, and therefore not to be vn pardonable: which is a great ground of hope to build vpon.

First, the sinne of him that is pressed with the generall and confused accusation of an euill and hypocriticall heart, cannot be this sinne; that being naturally the estate of all men that come into the world: they are borne with a heart deceitfull and wicked about all things. But no man can be borne guilty of blasphemy against the holy-ghost, because no man is in his birth enlightened with the knowledge of true religion, which knowledge must necessarily goe before this fearefull opposition.

*It can not  
be his sinne  
that is trob-  
led with  
general ac-  
cusation.*

Neither can this sinne bee found in them that are distinctly charged with a particular sinne or sins, that were committed in the days of ignorance: it cannot be those sinnes. For he that may fall into this vn pardonable sinne, must first haue a full & cleere knowledge of true religion,

*Nor his  
that sin-  
ned of ig-  
norance*

religion, with perswasion that it is the trueth. But the ignorant man wanteth that cleere knowledge. And hee is far enough from this sinne.

*Nor his  
whose will  
is overruled*

Neither can it be found in them that sinne against knowledge, but out of weakenesse, either surprised with a sudden temptation, or led captiue with a strong and violent temptation: for when these men are at libertie to consider what they haue done, they haue no pleasure in it. But that vnardonable sinne is a voluntary, wilfull, and malicious opposition against the knowne truth, out of their enuy, not induring the glory of Christ in his Gospel.

*Nor his  
that breake  
th any  
morall pre  
cepts.*

Neither can any particular breach of any one Commandement, nor all the breaches of all the Commandements, howsoever committed out of ignorance, or out of knowledge, out of weakenesse, or out of malice, suddenly, or with premeditation, be this sin against the holy-Ghost: for that is a malicious striuing to disgrace the name, or at the least the Religion of *Iesus Christ*, knowne to be the true Religion, rather then any proud and licentious

centious act in transgressing the precepts of Gods Law.

It is the sinne that neuer any of Gods Elect fall into, though they fall into many particular enormous sinnes, as

of idolatry, witchcraft, blasphemy, contempt of the Sabbath, rebellion, murder, adultery, drunkennesse, theft, lying, periury, and such like: wherein many of Gods deare children fall oft, and yet, by Gods fauour, rise againe by repentance. Of that sinne, and of the exemption of Gods elect from it, is that saying of Saint Iohn to be vnderstood:

*Whosoever is borne of God, sinneth not, for* 1. Ioh. 3.9.

*his seede remaineth in him: neither can hee sinne, because he is borne of God.* No man regenerate, nor any of Gods elect, can fall into this sinne: nor euerie reprobate; for many of them, through their ignorance, that neuer come to know the truth of holy Religion, cannot possibly become guilty of this blasphemy, though for other sinnes, whereof they obtaine not grace to repent, they iustly perish from God, and suffer the paines of eternall death.

*Therefore  
thy sinne is  
pardonable*

When thou therefore findest, that thou

thou hast not sinned that vnpardonable sinne against the holy-Ghost; and that thy sinne whatsoeuer, and howsoeuer committed, though deseruing a thousand Hels, is yet by the mercie of God pardonable, where he is pleased to giue repentance of that sinne, and vppon that repentance to blot out the remembrance of it. Dost thou not see a sweet possibility of deliuerance from thy sin, fit to bee pursued with all strong desire and diligence of thy soule? Dost thou not see a hole in the wall of hope, through which some light (though very small) doth shine? Then let it bethy care, to digge in that hole by heauy praier, and by humble deuotion, that God may bee pleased at last, to open a dore of mercy vnto thee, and by faith and amendment of life, to assure thee that thy sinnes shal neuer be laid to thy charge. Thou hast his promises, in which hee will not be found a falsifier and a couenant-breaker. Hee saith by

**Ezec. 18. 21** *the Prophet, If the wicked will returne from all his sinnes that hee hath committed and keepe all my statutes, and doe that which is lawfull and right, hee shall sure-*

ly line, and shall not die. All his transgressions that hee hath committed, they not bee mentioned vnto him, but in his righteousness that hee hath done, he shall line. Make vse of this and such like promises, and faint not in thy praier. This is to cast this burden of thine vpon the Lord.

CHAP. XVII.



Therto in an euē course the sinner is brought to le his sinne be pardonable. When hereupon he should addresse himselfe, to serue for that

*Henceforth  
there followe  
diuers obie-  
ctions.*

that may be obtained, and to seeke for that that may be found, euen the forgiveness of sinne, for the quenching of his accusing thoughts, and peace of his conscience. Behold hee prepareth himselfe (being instructed and prompted by the subtile enemy) to object against the possibilitie of obtaining forgiveness; so weakening his owne hope, and drowning his owne comfort. Let vs heare his objections, that by answer-

Q

ring

ring of them, we may at the last, if God be pleased, help him out of his feare, & bring him to reioice in God his Sauior.

*This first objection is: but sin cometh weere that unpardonable sinne.*

First, he obiecteth saying : Though my sinne that I am in conscience charged withall, bee not blasphemy against the holy-Ghost, and therefore not unpardonable : Yet seeing I haue sinned notoriously, not in time of ignorance, but in time of knowledge, when I was able to teach my selfe and others, that such things ought not to be done : and I was neither surprised with a sodaine temptation, that gaue me no time to consider what was fit to be done : nor forcibly led captiue by a strong temptation, whereto my weaknesse was not able to make resistance : but I did runne vpon it wilfully, wildly, furiously, struing to delight my selfe with the pleasures of sin, & to enrich my self with the wages of iniquity: euen with contempt of God, whose iudgemēt at the same time I remēbred, & yet would not feare him whose mercies and goodnes to me and mine I remembred, and yet would not loue him : and whose commandments (requiring the contrary) I remembred, and

& yet wold not obey him: seeing I haue sinned in this manner so boldly, and so proudly, my sin, if it bee not that blasphemy against the holy-Ghost, yet it comes very neere vnto it, and so neare, that I feare the angry eye of heauen wil see no difference betwixt them: & then where am I with this possibility? secondly, though that blasphemy be only vn-  
 pardoned, yet I am sure it is not the sin  
 onely vn Timer, it is not the sinne  
 that is onely punishable, and that shall  
 onely be punished: my sinne is also pu-  
 nishable, and may be punished (for so  
 it deserueth) and then what am I better  
 to heare it is pardonable, when I perish  
 in it. Lastly, I know that lesse sinnes  
 then mine, and more easie to bee excu-  
 sed, are punished in hell with euerslast-  
 ing death. What then must I looke for  
 but the flames of vnquenchable fire?  
 and haue I not already by my abhomi-  
 nable sinne, kindled that fire, even the  
 fire of Gods fierce wrath against mee,  
 which hath already begun to torment  
 and waste my conscience.

*Though par-  
 donable, yet  
 it is punish-  
 able.*

*And lesse  
 sinnes are  
 punished.*

This obiection consisteth of three  
 branches: the first is this, that his wil-

*Answer to  
 this obiection*

Q.2

full



full sinne comes so neere to the height of that unpardonable sinne, that the angry eye of heaven (hee feareth) can and will see no difference betwene them. This will easily bee answered. And to beginne our answer, I must intreat this afflicted sinner to remember, that it hath been already declared, that his sinne, though grievous, yet is pardonable. And let him to this purpose, againe heare the words of our Saviour

Mar. 3. 28. *Iesus, All finnes shall be forgiven unto the children of men, and blasphemies wherewith they blaspheme. And how neere soever his sinne cometh to the unpardonable sinne, yet, not being it, it remaineth pardonable. And this ground of truth can neuer bee overthrowne.*

*To the first part of it.*

And the anger of heaven, being alwayes iust euen and holie, doth neither shadow the vnderstanding, nor disorder the iustice of God, that hee should not be able to discern the difference of things that are not the same, or infold them rashly, and disorderedly in the same sentence. Anger is not in God a disturbing passion, as it is in men:  
But

But it is the most euen and holy carriage of his iustice, as becommeth the righteous Iudge of all the world, pouring out his plagues vpon sinners, and executing vengeance vpon contemners, according to the rule of his owne word, wherewith hee hath made vs aforehand acquainted, and according to the merites of mens workes, against which their owne consciences (iustifying God in his iudgements) shall not be able to make any exception, to say, that in any thing hee hath erred from the streight rule of iustice. And this iustice is that, which (in terms agreeable to our conceit) is called his anger. His eie therefore cannot bee deceiued in esteeming of mens sinnes. I remember a good speech of Saint *Ambrose* to this purpose, *God lieth not open to passion, In psalme that he should be angry, seeing hee is sub-* 37.  
*iect to no passion: but because hee reuengeth, he seemeth to be angrie, to vs this seemeth, because we vse to reuenge with a troubled minde:* So that as anger signifieth a disturbed passion of the mind, troubling our vnderstanding, and peruerering our iustice, there is no anger,

there can (by this Fathers iudgement) no anger be in God: but Gods iust reuenge wee call anger, because our reuenge is mingled with anger. Away therefore with this conceit, that the anger of Heauen should not discern betweene thy sinne, and blasphemy against the holy-Ghost. The anger of Heauen is nothing else but the iust reuenge of Heauen.

*To the second part of it.*

A second branch of thine obiection is this, that though the blasphemy of the holy-Ghost be the onely sinne unpardonable, yet it is not the only sinne unpardoned. It is not the onely sinne punishable, nor onely punished: thine also is a sin punishable, and may proue a sinne punished. I confesse all this to be true, what then? Doth it follow, that needes thou must be punished, because thou maiest be punished? that consequence must not be granted, for then it would follow, that there should bee no place for any forgiuenesse at all, for sinnes are punishable, and deserue eternall death. To reason so, were to spoile God of his honour that hee obtaineth by forgiuing sinne, whereof the Prophet

phet *Micah* speaketh, saying; *Who is* Mica 7.18  
*a God like unto thee, that taketh away*  
*iniquitie, and passeth by the transgression*  
*of the remnant of his heritage, &c.* It is  
Gods great honour to pardon sins that  
are punishable. And it is an intollera-  
ble iniurie offered to the riches of his  
grace, to affirme that hee will not for-  
giue in mercy, because hee may punish  
in iustice. And such reasoning as this,  
would also make false all his promises,  
and make vaine and vnprofitable the  
hope of all his saints grounded vppon  
those promises, for there is none of  
them that hath not committed many  
punishable sinnes, which yet they hope  
shall neuer be punished. Yea it would  
make void the passion of our Sauour  
*Iesus Christ*, and depriue him of the ho-  
nour due vnto him by the saying of  
*Iohn Baptist*, *Behold the Lambe of God* Iohn 1.29.  
*that taketh away the sinne of the world.*  
For verily euen those sinnes for which  
this Lambe was slaine and sacrificed,  
and which by the vertue of that sacri-  
fice of himselfe he taketh away, are pu-  
nishable sinnes, sinnes deseruing the  
most heauy wrath of God, and the most

cruel torments of hell. Away therefore with this idle reasoning, my sins are punishable, and therefore it helpeth mee nothing to heare that they are pardonable. Where sin aboundeth to deserue punishment, there grace aboundeth much more to remit punishment.

*To the  
third part  
of it.*

The last branch of thy obiection is this, that lesse finnes then thine, and sins more easie to be excused, are often punished; then why not thine? There is no reason that this thing should offend thee, that smaller sins are punished. The Creditor may see reason to forgiue to one debtor many pounds, and yet not to forgiue another a few pence. The punishment of hell is due to all sinners, leaue God the Iudgeto the freedome of his owne will, to shew mercy where it pleaseth him to shew mercy, and to forgiue, where, and what and how it pleaseth him to forgiue. Little sins, when men continue them, and regard not to repent of them, are brought to iudgement as well as great ones. And great sins, when men forsake them, & are carefull to repent of them, are put out and forgotten as well as the smallest,

smallest. It is not the greatnesse and smallnesse of sins that makes them to be retained or remitted, but it is repentance that freeth from al together. This is plaine by the words of *Esay*, who having called for repentance, that the people should *cease to doe euill*, and, *learn to doe well*: immediatly addeth, saying, *Come now, and let vs reason together*, (saith the Lord) *Though your sinnes were as crimson, they shall be made white as snow, though they were red like scarlet, they shall be as wolle*. Though the spots of them were neuer so foule, and though the staine of them were neuer so deepe, yet God will forgiue the sinne, and forgiuing it, he will cleanse and purge the sinner, This great mercy for the forgiuenesse of most great sins is promised to repentance. Where repentance is wanting, the smallest sins shall bring the transgressour to iudgement; but where true repentance is found, the greatest sinnes shall be done away. Be carefull then to turne from thy former euill waies, and bring forth fruit worthy amendment of life, and God will free thee from all thy sinnes.

And

And thus it appeareth, that all the feare (that bred this obiection;) first, that thy sinne comes so neere that unpardonable sinne of blasphemy against the holy-Ghost, that the angrie eie of heauen can see no difference betweene them. Secondly, that thy sinne, though pardonable, yet is punishable, and therefore must bee punished. Thirdly, that smaller sinnes then thine come to iudgement, and therefore thine being greater, cannot in iustice be passed by. All this feare is needlesse feare, and thy sinne still remaineth pardonable, and thou maiest comfortably hope for, and shalt assuredly obtaine forgiuenesse of thy sins, if thou turne to God, callest vpon him, and amendest thy waies.

## CHAP. XVIII.

*His second  
obiection  
from the  
iustice and  
holines of  
beauen.*

**B**UT feare which is not easily remoued proceedeth to another obiection, the afflicted sinner pleading thus against his own peace, the iustice of heauen is so pure & holy, & withall so strict  
and

& soe seuer, that it wil neuer suffer such sinne as mine is to passe vnpunished: and the holynes of heauen is so cleane spotles and vndefiled that it will neuer suffer so vncleane a person as I am to enter into life. For this I can alledge the expresse word of God, and therefore am sure, that my feare is not vaine, the Prophet *Dauid* speaking to God, who would soone haue checked his speech, if it had not beene true, saith. *Thou art not* psal. 5.4.  
*a God that loath wickednes, neither shall euill dwell with thee: the foolish shall not stand in thy sight, for thou hatest all them that worke iniquitie: thou shalt destroy them that speake lies, the Lord will abhor the bluddie man and deceitfull.* Here is depriuation of Gods loue, expulsion from dwelling with him, and from standing before him, here is the hatred of God, & in his hatred destruction, threatened to them, as to men abhorred of God, that worke wickednes, that are doers of euill, that in the foolishnes of their hearts committed iniquitie, that in their talke speake lies, that haue bluddie handes, cruell hearts, and cunning and deceitfull heades. But such an one am I,  
 I



I haue wrought wickednes, I haue done euill, I haue through the foolishnes of mine heart committed much iniquitie, I haue beene a lyar, my handes are full of bloud, I haue beene cruell & deceitfull, therefore I am depriued of Gods loue, I shall not dwell in his kingdome, nor be able to stand before him in iudgement, I am iustly hated of him and, shall bee iustly destroyed by him, and hee must needs abhor me as a thing most vile. Who can speake against these things grounded on such authoritie? must not the seuerer iustice of heauen condemne such sinnes as mine are? must not the pure holines of heauen exclude such vile sinners as I am? surely it may be called prodigall mercy, if such sinnes as mine escape vnpunished, and if such a sinner as I may euer be saved.

*Answer to  
this obiection  
on from the  
iustice and  
holines of  
heauen.*

This obiection seemeth to consist of two parts, in regard of iustice that cannot suffer sin to escape vnpunished, & in regard of holines that will admit no vncleane person to haue fellowship and cohabitation with it. But they ioyn together in one to increase this poore mans feare, yet let vs helpe him with  
our

our answer. It is a comely thing to  
to thinke reuerently of the iustice and  
holines of heaven: for certainly iustice  
will not suffer the least sinne to escape  
vpunished, neither will holines euer  
suffer any vncleane thing to enter into  
the kingdome of heaven. Yet that can-  
not hence be concluded that thou ga-  
therest, namely that therefore mercy  
can find no free passage, to forgiue thy  
sinnes, and to bring thee to glory, for  
the wisdom and power and loue of  
heaven (which are able to worke won-  
ders aboue the reach of mans vnder-  
standing) will find; yea haue found; out  
a way, to satisfie iustice by the punish-  
ing of sinne, and to satisfie holines by  
the purging of sinne, and yet to saue the  
sinner that committed that sinne. Lift  
vp thine heart and eares, and harken to  
that that shall be deliuered, & thou shalt  
find an helmet of the hope of saluation  
to couer and saue thy head withall.

*First con-*

*The glorious Trinitie* by an eternall de-  
cree; (ordained before all time, and ef-  
fect in the fulnes of time) sent downe  
the eternall word, the second person, cal-  
led *the sonne*, who being conceiued by  
the

*cerning  
iustice.*

the holy Ghost, tooke flesh, and was borne of the virgin *Mary* (of the lineage of *Dauid*) and was made man, true man, the sonne of man, the sonne of *Adam*, of *Abraham*, and of *Dauid*, in all things like vnto vs, yet without sinne: and him the father gaue vnto vs to be our mediator, and to be the Lord our righteousness, and to the satisfying of the iustice of heauen, God laied vpon him our sinnes, and he willingly submitted himselfe, to the burden of our sinnes, to the curse of the law, to the death of the crosse, and to the wrath of his father, for those sinnes of ours. Excellent to this purpose is the testimonie of *Esaie* speaking more like an Euangelist, or an apostle, then *Esay. 53. 5.* like a Prophet, saying. *He was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was upon him and with his stripes are we healed: all we like sheepe have gone astray, we haue turned euery one to his owne way, and the Lord hath laied upon him the iniquitie of vs all. We are the men that haue sinned and gone astray from God: stripes woundes and death were due to vs for sinnes: God imputed to him our sinnes,*

sinnes, and he was contented to stand before God a sinner in our name. The stripes, the woundes, the death, that we deserued, hee receiued sustained and indured for vs. Thus iustice is satisfied & our sinnes being in him punished, it were iniustice to punish the same sinnes againe in them that plead the sufferings of *Iesus* for them. Thus are his stripes our cure, his woundes our health, and his death our life. Vnto that saying of *Esaie*, let vs ad another of the Apostle Saint Paul. *Christ hath redeemed vs* Gala. 3. 3. *from the curse of the law, when hee was made a curse for vs, for it is written, cursed is every one that hangeth on tree, that the blessing of Abraham might come vpon the gentiles through Iesus Christ.* The law curseth euery one that abideth not in all that is written in that booke to doe it, and we haue failed in all, or in most, and the sentence of the curse did lie vpon vs, then it pleased the Lord *Iesus Christ* by yeelding himselfe to the cursed death of the crosse, to take vpon him the curse that should haue fallen vpon vs. So was iustice executed according to that sentence of the law, & iustice so satisfied

satisfied giueth waie to mercy, for the curse being borne by *Iesus Christ*, the blessing promised to *Abraham* is our inheritance. Here the one halfe of thy feare is removed, because in the death of *Iesus Christ* iustice hath receiued satisfaction for thy sinnes, if thou plead this satisfaction, by what iustice art thou to be punished for thy sinnes.

*Secondly  
concerning  
holines.*

The other halfe of thy feare is this, that the holines of heauen will neuer suffer such an vncleane sinner, as thou art to enter into the kingdome of God, to remoue this feare, vnderstand that the same Lord *Iesus Christ*, that bare our sinnes imputed to him, and suffered for them, to satisfie iustice, doeth also inuest and cloth vs with his perfect righteousness both originall and actuall impured to vs, that all our vnrighteousnes and vncleanenes both originall and actuall, being therewith hidden and couered from the view of God most holy, wee might appeare cleane & spotles in him, to the satisfying of the holines of heauen. Therefore is it that *Paul* saith, speaking of *Iesus*. *God hath made him to be sinne for vs, which knew no sinne, that*

*we should be made the righteousness of God in him.* This place plainly sheweth, that God made an exchange betweene *Iesus Christ* and vs. He knew no sinne, that is, he had no acquaintance nor fellowship with sinne, in him was no sinne, to deserue death. That sinne abounded in vs, and God laied it vpon *Iesus*, and he died for it. On the other side we had no righteousness, no righteousness of God, that is no such pure and perfect righteousness as God requireth, and as might commend vs vnto God, to be admitted for it into heaven. That righteousness was in *Iesus Christ* who fulfilled all righteousness, keeping the law, bearing perfect loue both to God & man, and performing all offices pertaining to that loue: and that righteousness of his doth God impute vnto vs, making vs righteous in him. Therefore is it that the Prophet *Jeremie* calleth him the Lord our righteousness. *And this Jerem. 23.*  
*is the name whereby they shall call him the 6.*  
*Lord our righteousness.* Not our iustifier, that pardoning our sins, pronounceth vs righteous, by holding vs excused (which thing also verely he doeth for

1. Cor. i.  
30.

vs) but our righteousness, because in him we are accepted, and his righteousness offered vnto God for vs, is accepted as our righteousness, and the reward of it is giuen vnto vs. His righteousness is our righteousness, yea hee himselfe is our righteousness, and in him we are righteous. not without reference vnto that place of the Prophet *Ieremie*, doeth the Apostle *Paul* say thus of him. *You are of him in Iesus Christ, who of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption.* First he is made vnto vs wisdom, that is, in him, and by the knowledge of him, wee attaine vnto that wisdom, which only is worthy of that name, which philosophie, and all the religions in the world (the Gospel of *Iesus Christ* excepted) could neuer afford vs, for this wisdom maketh vs wise vnto saluation. secondly, he is made vnto vs righteousness, that is, by the imputation of his righteousness vnto vs we are accepted as righteous and holy, and are in him righteous and holy. Thirdly he is made vnto vs sanctification, that is, in him, and by the vertue of his death and resurrection, we are recovered

uered out of the dominion of sinne, and haue power giuen vs to keepe vnder, suppress, & mortifie our earthly members, and carnall lusts, and doe, euen in this sinfull world, make beginning to serue God in holines and righteousness, with sinceritie and truth of heart. Lastly he is giuen to be vnto vs redemption, that is, when we are once made wise by the knowledge of him, and are iustified by his imputed righteousness, & sanctified by his quickning grace, we shall in the end vndoubtedly come to full redemption in heauen by him. And by his meanes, thou which of thy selfe art an vncleane person, such an one as the holines of heauen may iustly denie entrance vnto, art made in *Iesus Christ* a most holy and pure person, worthily admitted by the holines of God to enter into glory. And this other part of thy feare, and so thy whole objected feare is removed: the iustice of God that will haue sinne punished, and the holines of God that will suffer no vncleane thing to stand before him, both hauing receiued full satisfaction in the mediation of *Iesus Christ*: Iustice in his death suffered



for vs, and holines in his perfect obedience and righteousnes imputed vnto vs: & so free way is made for the mercy of God (which thou foolishly callest prodigall mercy. For nothing euer was with more wise prouision bestowed) to come vnto thee, & to forgiue thy great and abominable sinnes, and to saue a great and an abominable sinner.

*Inconyagement vpon  
thine answer*

Now therefore fall to praier, & in the name of so gracious a mediator, intreat the most merciful & louing God, to forgiue thy sins, & to receiue thee to fauor.

*Because he  
is permitted  
& commanded  
to aske forgiveness.*

*Luke. xi. 4*

And for thy encouragement, first vnderstand, that without exception of any sin, whether in time of ignorance or of knowledge, vnadvisedly or aduisedly done, the Lord *Iesus Christ* hath given thee leaue, yea hee hath commanded thee to craue the forgiveness of thy sins, teaching and commanding thee to say vnto God. *Forgiue vs our sinnes.* Looke then vpon the sinnes that lye so heauie vpon thy conscience, & marke the well, and if thou findest them to be thine (as is most like thou shalt) know that thou hast leaue giuen thee, and art also commanded, to be a suitor for the forgiveness of

of them, whatsoeuer they be, being sins.

And consider by whom this leaue, and this commandement is giuen thee: euen by him that is appointed to be the iudge of quicke and dead, who while he giueth thee leaue & commandement, hath also himselfe drawne the petition for thee, by which thou art commanded and permitted to craue the forgiuenes. And surely it is a beginning of mercy granted, to grant thee leaue, and to imbolden thee with a commandement to aske for mercy, his rule being: *Aske and* Mat. 7. 7.

*it shall be giuen thee.* And it is not without hope, yea great hope of forgiuenes of sins, when the iudge that hath power to grant it, doth both permit thee, command thee, & instruct thee how to craue it. This being also one of his rulers, in the fore remembred place. *Seek & ye shall find.* Mat. 7. 7.

Secondly to incorage thee further, vnderstand, that without exception of any sinne whether in time of ignorance or of knowledge, vnadvisedly or advisedly done, almighty God, against whom thy sinne is committed, and whose heauie wrath for thy sinnes thou art so greatly afraid of, hath promised both to

*Because  
God hath  
promised to  
grant for-  
giuenesse.*

3234 forgive and forget thy sins, saying. *I will  
 forgive their iniquitie, and will remember  
 their sinnes no more.* And when doeth  
 God giue this promise, but when hee  
 maketh a couenant with his people;  
 whereby he bindeth himselfe vnto them  
 And what shall we say? was not God  
 aduised of his owne meaning, and con-  
 siderate, when he made this promise  
 who can say otherwise of the most wise  
 God, but that he was aduised. Or did  
 he dissemble, or promise this fainedly?  
 when he had no meaning to performe  
 it? who can say otherwise of the God  
 of trueth, but that he fully intended to  
 performe his promise? or hath hee for-  
 gotten now what hee promised then,  
 that by this meanes, his promise should  
 be as no promise, because not remem-  
 bred to be euet giuen? who can imagine  
 this of that God, who knew all his owne  
 workes from the beginning, to whom  
 all times both past and to come are euet  
 present, and of whom the Prophet saith.  
*He hath alwaies remembered his couenant,  
 and promise that hee made to a thousand  
 generations.* Looke then againe vpon  
 the sinnes, that are so heauie vpon thy

Psal. 150.

13.

COR-

conscience, and marke them well, and if they be thy sinnes (which thou canst not denie) as the Lord *Iesus* hath giuen thee leaue by his commandement, to aske forgiuenes, so God the father of our Lord *Iesus Christ*, hath promised to grant thee forgiuenes of them. Here is a dore of mercy set wide open; enter confidently, but humbly with thy praier in the name of *Iesus* the mediator. Thou hast the promise of the God of trueth, of that God whose word is his deed, who saith. *As I haue spoken, so will I bring it to passe.* And what, or whome shouldest thou now be afraid of. Esay. 46. 11

CHAP. XIX.



BT the afflicted sinner *His third obiection,* that cannot easily cast off *he may not aske forgiuenes for he cannot* this cleauing burden, to *call God his* his owne further trouble *father.* obiection, against the incouragment giuen him

from the commandement of the Lord

*Iesus* to aske forgiuenesse of sinnes: affirming that that gracious commandement, giuing so franke leaue, and so large hope of asking and obtaining

Luke 11.2  
 His life  
 doth not  
 shew him to  
 be a child  
 of God.  
 Matt. 5.48.  
 1. Pet. 1.14.

forgiuenesse, neither doth nor can per-  
 taine vnto him : pleading against him-  
 selfe, in this manner. This commande-  
 ment of *Christ*, that giueth leaue to aske  
 and hope to receiue forgiuenesse of sin-  
 cannot belong vnto me, neither haue I  
 any right to the benefit and advantage  
 of it, because that commandement is gi-  
 uen to them that can call God their fa-  
 ther, for so beginneth the Lords prayer  
 wherein that commandement is com-  
 prehended, *our father which art in hea-  
 uen*. But cannot call God my father,  
 neither haue I any reason to thinke my-  
 self his child. First the child ought to  
 resemble the father. Our Sauour saith,  
*Ye shall therefore be perfect, as your father  
 which is in heauen is perfect*. But there is  
 in me no part of the perfection of God,  
 either in the vertues of my minde, or in  
 the workes of my life, and the Apostle  
 Saint Peter saith. *As obedient children,  
 fashion not your selues vnto the former  
 lusts of your ignorance, but as hee which  
 hath called you is ho'y, so be yee holy in all  
 manner of conuersation, because it is writ-  
 ten, be yee holy for I am holy. And if ye  
 call him father which without respect of  
 person*

person indgeth according to euery mans worke, passe the time of your dwelling here in feare. By this rule of Peter, they which call God their father ought to be holy as he is holy, but I am altogether profane. They ought to passe the time of their life reuerently in the feare of God, but I haue beene and am a contemner of him: and their doings should not be after the lusts of their own hearts, that beare sway in the daies of ignorance, but I neuer followed other rule, then the lusting of mine owne heart, I neuer stroue to suppressse and mortifie them. Yea my whole course of life doth proue mee to be the child of another father that hath no place in heauen, but was cast out thence for sinne. The Lord Iesus said vnto the Iewes: *Ye are of your father the deuill, and the lusts of your father yee will doe.* John 8. 44. Much more rightly (by triall of my deedes) may it bee said to mee, thou art of thy father the deuill, and the lusts of that father of thine thou hast done. While my sinnes thus daily come to remembrance how can I cal God my father.

And who can call God his father, that  
hath

*And bee  
hath not the  
spirit of a-  
doption.*

*Rom. 8. 15.*

hath not the spirit of God dwelling in him, as the seal and earnest of his inheritance, of which spirit Paul speaketh thus. *Yee haue receined the spirit of adoption whereby we cry abba father: the same spirit beareth witnesse with our spirit, that we are the children of God.* But this spirit dwelleth not in me: if this spirit were in me, I should feele at one time or other and in one measure or other, the comfortable testimony of that spirit: but I feele nothing but feareful horror in my conscience: oh that I had and might feele the comfort of this spirit, my presentation witnesseth the absence of it. Also if I had the spirit of God in mee, the fruits of that spirit would bud, and shew forth themselves in mee: but all is contrary. The Apostle Paul saith, *the fruit of the spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith, meekenesse, and temperance.* There is none of these to be seene in mee, but the fruits of the flesh are plentiful in mee. With them I am overgrown both in body and soule. The Apostle reckoneth them vp in this order. *The workes of the flesh are manifest, which are adultery, fornication*

*Gal. 5. 22*

*Gal. 5. 19.*

*tion*

tion, uncleannesse, wantonnesse, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, seditions, heresies, envy, murders, drunkennesse, gluttony, and such like. And in these sinnes I haue liued, and dwelt, and delighted, if not in all, yet in many of them, and if not in many, yet in some of them, inough to quench the spirit of God, if the fire thereof had at any time beene kindled in mee. How then can it be that I should haue the holy Ghost? And not hating the holy Ghost, how can I call God my father? and if I haue no right nor power to call God my father, that leaue to craue the forgiuenesse of sinnes, and that hope to obtaine forgiuenesse of sinnes, which are grounded vpon that commandment of *Iesus*, pertaine not to mee.

Alas, how ingenious men are, in the daies of affliction, when the burden of accusing thoughts lies heavy vpon them, to dispute against themselves. They haue not vnderstanding enough to apprehend and taste any thing that is spoken for their comfort: but they haue wit to finde out, and vterance to pronounce, and feruent passion to vrge any thing

*Answer to  
this obiection.*



thing that may make for their discomfort. But let vs helpe to remoue these stumbling-blockes, from before these mens feete, that they may walke on in hope, and come vnto God by prayer.

Thou thinkest that by that commandement of *Christ*, there is giuen to thee, no leaue to aske forgiuenesse of sinne, nor hope to obtaine forgiuenesse of sin, because it is to be craued of an heavenly father. And thou canst not call God thy heavenly father, thou thinkest that he is not thy father, and that thou art not his sonne. And thou hast two reasons to proue this to thine owne heart. First because neither thy vertues nor thy actions doe in any thing resemble God, but rather proue thee to be the child of another father, opposit to God, and secondly because thou hast not the spirit of adoption to crie Abba Father. For thou neither feelest the testimony of that spirit in thine heart, neither doest thou see the fruits of that spirit in thy life, but al things euery where contrary.

*This mans  
case is like  
the Prodi-  
gall in the  
Gospel.*

I mislike not that thou doest hold a meane opinion of thy selfe, and counterfeit thy selfe vnworthy the title of Gods  
child.

child : and that thou thinkest honorably of the spirituall kinred that is betwene God and his saints. But be of good comfort. God faileth not to be thy father, because thou thinkest him not to be : neither failest thou to be his child, because thou darest not thinke thy selfe to bee his child. And these words vrged against thy selfe, are no other then the words of the prodigall vnrchrist spoken of in the Gospell, who in his vertues and actions did nothing (as yet) resemble his father, for hee haunted harlots, and liued riotously being euery way as finfull, as thou canst (with any words) make thy selfe : and when by aduersity he was brought to consider of his life and estate, as thou now doest, he had that opinion of himselfe that thou now hast, thinking it not fit to take vnto himselfe the title of a sonne. His words are thus set downe by Saint Luke. *I will a* Luke 15. 18  
*rise and goe to my father, and say to him, father, I haue sinned against heauen and before thee, and am no more worthy to be called thy sonne.* Compare thy selfe with him, thou canst not be worse then hee, nor in thy life more vnlke thy heavenly father,

father, neither canst thou be in worse case then he was. He forsooke his fathers house, and was departed far from God, knowing very well from whence he was departed. Hee neuer had minde to returne backe againe till misery compelled him, of whom we neede not feare to say (for it is plaine and cleare) that no loue to his father, nor to his fathers house, but pinching necessity, and extreame misery made him a conuert. And while hee was abroad, what was his

**Luk. 15. 13** course? the euangelist telleth vs, *he wasted his goods with riotous living*. That is, all the blessings of God, bestowed vpon him, (whatsoeuer) in minde, in body, or in estate, hee wasted them vainly without any fruit, either to the praise of God or good of his saints: yea wickedly, to the dishonour of God, and great offence and hurt of his saints. His elder brother

**Luk. 15. 30** said truly of him to his father. *He hath deuoured thy goods with Harlots*. He was a deuourer rather then a spender; because he followed wholly the flatterings and intice ments of the flesh and of the world: hee pursued earnestly and greedily the pleasures of sinne: he polluted

the

the whole man, both body and soule, in carnall and spirituall fornication: and hee dishonoured his mercifull Father, while to his sinfull courses for the furthering thereof, he conuerted all the gifts and graces, that hee had receiued of God. This was his behauiour, being departed from his father. In the end, by misery iustly fallen vpon him, hee was touched, ashamed, and confounded, as thou art: (seest thou not thine estate liuely described in the estate of this prodigall man?) yet after all this wandering and wicked behavior, and much misery that hee indureth, hee remembreth his fathers house, he repenteth, he returneth, and humbly praieith: and the successe was, he is gratiouly receiued into fauour.

Take this example vnto thee, and view it well, dwell vpon it with holie meditation. Such as he was in his wandering in his wickednesse, in his trouble of minde, such thou art: such as he was in his repentance, in his returne home to his Fathers house, and in his humble praier vnto God, such be thou: and such fauorable intertainment as hee found

found at his Fathers hands, thou also shalt find. Are not these things written for our learning, that wee through patience and consolation of the Scriptures might haue hope.

God proued  
to be our  
Father,  
though we  
be sinners.

And, because thou dost not yet resemble God, either in the vertues of thy mind, or the actions of thy life, say not therefore, that he is not thy Father, and that thou art not his Child. Why wilt thou adde this to the former discomfort of thy soule, and to the former errors of thy life? and wrong, either God in his goodnes, or thy selfe in the grounds of thy hope.

Thou knowest the words of *Moses* to the people of *Israel*: if thou know them not, heare, and let thine heart vnderstand them. *Is not he thy Father that brought thee? he hath made thee, and proportioned thee.* If he be thy Father that made thee and proportioned thee, then surely God is thy Father; for hee, and none but he that made heauen and earth made thee. The Prophet saith of God, *It is he that hath made vs, and not we our selues.* And if he be thy Father that hath brought thee, and purchased thee; then, whether

whether thou approve it or no, God is thy Father, for hee hath bought vs with a price, not of corruptible things, as filuer and gold, but with the price of the precious bloud of *Christ*, as of a Lamb vndefiled, & without spot. Therefore the *Apostle* saith to the *Corinthians*, *Yee are not your owne*, for yee are *1. Cor. 6. 19* *bought with a price*. And beeing once his, all thy wanderings cannot weaken his right in thee, but hee still shall remaine thy Father that bought thee. If a sheepe runne astray from the fold, and wander long in vnknowne pastures, doth it therefore cease to be his, that is Lord and owner of the flocke? and if it returne, or be brought home, with the fleece lost, and left behind hanging vpon euery hedge, and with the skin, and flesh also torne, will hee not acknowledge it, and receiue it? Yes, he will receiue it with ioy. Reade the fifteenth chapter of Saint *Luke*: and meditate vpon that thou readest. So farre off is it that the indignation of heauen should reiect thee, that as it is there said, *There* *Lu. 15. 10.* *is ioy in the presence of the Angels of God for one sinner that conuerteth.* Make ioy-

Hebr. 12.9

full the angels of heauen by thy returne to God, and that ioy shall shine vpon the face of thy conscience: And (not to forget what we haue in hand, to proue God thy father) consider some words of the apostle to the *Hebr.* *We haue had the fathers of our bodies, that corrected vs and we gaue the reuerence: should we not much rather be in subiection vnto the Father of spirits, that wee might liue?* He calleth men that begat vs, fathers of our bodies, and hee calleth God that created vs, the Father of our spirits: because in the generation of our bodies men are vsed, but in the creation of our spirits God only worketh, who is also the principal agēt in the framing of our bodies, and men are but instrumentall agents: therefore while there is a spirit dwelling in thy body, quickning and mouing it, thou canst not deny God to be thy Father: whose glorious habitation being in heauen, as he saith by *Esay*, *I dwell in the high & holy place.* Thou hast a Father in heauen. And therefore by the commandement of *Iesus Christ* willing vs to say to God, forgiue vnto vs our sins, thou hast both leaue giuen thee to aske for-  
giue.

Esa. 57.15

giuenesse of sins, and hope giuen thee to obtaine forgiveness. Use therefore cheerfully (but withall, reuerently and thankfully) this leaue, & obey duccifully and gladly this commandement: for God is thy Father. And thy seruice in calling vpon him shall not be fruitlesse.

And say not, bicause as yet, thou neither seest the fruits of the holy Ghost in thy reformed life, nor seest the testimony of it in thy cheereful conscience, that therefore that blessed Spirit is not in thee. When thou speakest of the fruits of the Spirit, thou makest the Spirit to be as seed sowne in the heart, that should bring forth fruit. And so indeed the holy Ghost within vs, is the seed of our regeneration and new life, as the Lord Iesus teacheth vs, saying, Except Iohn 3.5. that a man be borne of water & the spirit, the water of Baptisme, & spirit of Sanctification. And Iohn plainly giueth the name of Seed to the Holy-Ghost; saying; His seed remaineth in him. And 1. Iohn 3.9 when thou speakest of the testimony of the Spirit, thou makest the Spirit to be as a witnesse that testifieth the fatherly loue of God vnto vs. And so indeed

*The holy Ghost is in him, or may be obtained*



the *Holy-Ghost* within vs, is vnto our hearts a true witnes of Gods loue. *Paul Rom. 8. 17.* to this purpose saith, *Tee haue receiued the Spirit of adoption, whereby we cry Abba Father. The same spirit beareth witnesse with our spirit, that wee are the children of God.* And Saint Peter in his speech before the Priest and Captain of the Temple, calleth the holy-Ghost a Witnesse, saying, *Wee are his witnesses concerning these things which we say, yee and the holy-Ghost, whom God hath giuen to them that obey him.* For the Lord *Iesus* hath two sorts of witnesses, to confirme to the consciences of men, the truth of his death and resurrection, and his power of sanctifying and sauing. The one sort is, the Apostles and Ministers, who by their doctrine doe beare witnesse to the outward man, and the other is the holy-Ghost, who opening the vnderstanding, and leading into all truth, doth beare witnes to the inward man.

Now for seed, we know that when it is cast into the ground, it doeth not presently bring forth ripe fruit: nay, it doth not presently spring vp and shew  
it

itselfe, but it resteth for a while in the wombe of the earth, hidden from the eyes of men, till conuenient time cometh: and if any man in the mean time should say, I see no fruit aboue the ground, therefore there is no seede in the ground, hee might be deceiued, and the Husbandman and Gardner that had sowne the ground, would censure him both of ignorance and boldnesse, and time would disprooue him.

And as for witnesses, we know, that they do not speake, so soone as a man is prouided of thē, nor yet so soon as they appeare in publique place; but being first prepared, and after brought to the place where they should giue testimony, they yet stay, and keep silence: and when the Iudge or Examiner is at leisure, then they are called for, and speak their knowledge. And he that reasons thus, there hath yet no witness spoken for such a mā, therefore he hath no witness to speake at all for him, should shew himselfe a rash man, and by the timely voyce of the witnesses would be conuincd.

Even so it is too much rashnesse in

thee, to say, that because thou yet hearest not the testimonie of the Holie Ghost in thy heart, witnessing with thy spirit, that thou art the child of God, therefore there is no such witnesse at all to speake when God shall appoint. And because thou yet seest not the fruits of the spirit in the actions of thy life: that therefore there is in thee no seed of the Spirit that may bring forth these fruits in due time. Learne to haue patience, & wait vpon the good pleasure of God, & in time thou shalt see a blessed change, & heare that testimonie which yet thou hearest not, and see those fruits of the Spirit, which yet thou seest not.

And if it were as thou speakest, that thou hadst not at all the Spirit, as seed lying in secret, and attending the time of Spring, or as a witnesse prepared to speake when God shal call him forth to giue his testimonie; yet the Spirit that is not receiued, may be receiued, and shall be giuen thee, if thou pray vnto God for it. We know the words of the Lord *Iesus Christ* in the Gospel, *If you which are euill can giue good gifts to your children, how much more shall your heavenly*

LU. II. 13.

*newly Father giue the holy-Ghost to them that desire him.* So that if there be in thee a true desire to obtaine the holy-Ghost, aske and it shall be giuen thee, for the Lord is more ready to giue then thou canst be to aske. All that matter therefore of thy feare, for that commandement of *Christ*, that giueth leaue to ask, and hope to obtaine forgiuenesse of sins, that it should not belong to thee, because it must be asked of them that haue God for their Father, and thou thinkest him not to be thy Father, because thou doest neither resemble him as yet, either in the verues of thy mind, or actions of thy life; and thou hast not the spirit of adoption, by which thou maiest cry *Abba Father*, for thou neither seest the fruits, nor feelest the testimonies of that spirit: all this matter of thy feare is vaine.

That commandement of *Christ* belongeth to thee: God is thy Father, thou oughtest to pray vnto him for forgiuenesse, thou maiest pray vnto him for forgiuenesse, and if thou pray, thou shalt obtaine forgiuenesse. Pray therefore as *Christ* hath commanded thee, and the

observation of his order shall prooue  
thine ease.

## CHAP. XX.



Or afflicted sinner was in-  
courage to pray, and  
to hope for forgiuenesse  
of his sinnes, not onely  
by the commandement  
of Iesu Christ, which  
giueth leaue and hope, but also, and  
more strongly by the promise of God,  
assuring in plaine words that it shall bee  
granted to him. *I will forgine their in-  
quitie; and will remember their sinnes no  
more.* But the nature of his temptation;  
suffering no comfort to enter and abide  
with him; armeth him with an obiection  
against that incouragement in this  
manner. I know that God hath made  
such a liberall promise. I know that he  
made it aduisedly, vnderstanding him-  
selfe what he promised, that hee made  
it in truth; meaning to performe faith-  
fully as much as hee promised: and that  
he remembers his promise for euer, for  
time can not worke forgetfulnesse in  
him;

*The fourth  
obiection;  
promise of  
forgiuenesse  
to Israel.*

him, nor any shadow of alteration, and therefore it shall be most truly and fully performed. But it pertaineth not to mee for any aduantage and benefit of mine: for the Prophet telleth vs it is a couenant made with the house of Israel, for these are his words; *This shall be the couenant that I will make with the house of Israel after those dayes, saith the Lord.* But I am no Israelite, howsoever you shall take the name: for if you vnderstand it in the naturall signification for the children of *Iacob*, in the twelue Tribes of *Israel*, I am not of that kindred, I am of the Gentiles. And if I were naturally of the seed of *Israel*, yet might I very well loose all lawfull challenge to that promise, because Saint *Paul* saith, *All they are not Israel which are of Israel:* But if you take the name in the spiritual signification, for a child of promise, an heire of grace, and a preuailer with God (and in that sence was it first giuen to *Iacob*. when he wrestled with the Angell, and preuailed, not letting him goe, vntill hee had blessed him) in this signification. It doth yet much lesse agree to mee, that am rather an *Egyptian*,

*Ier. 31. 33.*

*But I am no Israelite.*

*Rom. 9. 6*

an, a Cananite, an Edomite, and an enemy of God, rather then a preuailer with him. I neuer wrestled with God by faith and praier ( as *Iacob* ) to preuaile with him: but rather I haue wrestled with God by pride and malice as a professed aduersarie, I haue bidden defiance to God in the contempt of my proud heart, & I haue made fierce war against God in my many sinnes, struiuing to preuaile against him, neuer desiring to preuaile with him: and thence is it, that now in iustice and power, hee beareth himselfe so strongly against me. Therefore being no way an *Israelite*, and that couenant wherein God promiseth to forgiue and forget sinnes, being made with the house of *Israel*, what claime can I make to that promise? euen none at all.

*Answer  
to this  
fourth ob-  
jection.*

The nature of this disease is very strange, that turneth into poison what soeuer is applyed to it by way of medicine, or at least way struieth to extinguish all the vertue of those medicines, least it might bee cured. But this must moue vs to haue the more compassion, and to take the more paine, to see if God

at

at the last will send comfort and sauing health.

Thou thinkest that this promise of forgiuing and forgetting sinnes doeth not pertaine vnto thee, because it was made with the house of *Israel*, and thou art neither *Israelite* in the flesh nor by promise, but takest thy selfe rather worthy to be esteemed an *Egyptian*, a *Canaanite*, an *Edomite*. And if thou wilt, a *Dog*, and what soeuer other name thou canst remember or deuise. And yet I will shew and proue, that this promise made with the house of *Israel* pertaineth vnto thee.

But first, to begin withall, let me here remember vnto thee an historie recorded in the Gospell. A certaine woman of the seed of *Canaan*, dwelling in the coastes of *Tyrus* and *Sidon*, had at home at hir house a daughter that was possessed with a diuel: shee came vnto *Iesus*, crauing mercy at his hands for the healing of hir daughter, saying vnto him. *Haue mercy on me O Lord, thou sonne of David, my daughter is miserablie vexed with a Diuel.* The Lord *Iesus* reiecteth her as a stranger from the common wealth

Mar. 15. 23.

*The woman of Canaan and this sin-ner com-  
pared together*



Mat. 15. 24.

wealth of *Israel*, and as some beast of wilde and fierce nature not fit to be folded vp among his milde sheepe, saying vnto her. *I am not sent but vnto the lost sheepe of the house of Israel.* Hee pronounced asmuch of her, as thou pronouncest of thy selfe, shee was no *Israelite*. And when this answer, which thou art so much afraid of, comming but from thine owne mouth, could not, though it came from the mouth of *Iesum*, checke that boldnes and confidence of spirit in which she came, but that she still continued her sute, hee dealt more roughly with her, and signified vnto her in plaine words, that he made no other account of her then of a *Dog*, in comparison of the children of God, to whom the bread of Gods mercy, by the hands of the sauour, is to be broken, saying vnto her. *It is not good to take the childrens bread, and to cast it to whelpes.* That is, I were not fit to haue the gouernment of Gods house, if the mercy, which is the portion of his children, I should cast away among Dogs, such as thou art. Tell me what thy heart can obiekt against thy selfe, to exclude thee from the common

mon wealth and house of *Israel*, and to cut thee off from being partner in that promise for forgiveness of sinnes, or in any other promise of God what soever, that is not here objected by the Lord *Iesus Christ* against this *Cananite*, to exclude her from all hope of obtaining any mercy at his hands. He denies her to be of the house of *Israel*, hee doeth not acknowledge her to bee a sheepe of his fold, and in plaine termes, to the vnderstanding of all that heare his wordes, he placeth her among Dogs rather than among children. And this is it, that thou chargest thy selfe to be, and therefore secluded from hauing any part in that promise.

But that poore woman would not be answered so, but still she persisteth in prayer: and knowing & beleeuing that *Iesu* the sonne of *Dauid* was able to infranchise her, and make her a Citizen & member of the common wealth of *Israel*, and to change her, and of a Dog, to make her a sheepe of his folde, yea a child of Gods familie, shee intreateth him to admit her to the portion of an allowed dog, saying vnto him, *Trueth* Mat. 15 27.  
Lord

*Lord yet in deed the whelpes eate of the crumbs which fall from their masters table.* And to maintaine in her such faith and such seruencie, shee had no promise so particularly answering the euill that oppressed her heart, as that promise doeth particularly and most aptly answere to the euill, that lieth so heauily vpon thy conscience, onely shee had heard that *Iesus* had helped others. And this her inforced importunitie, and (as a man would thinke) her vnreasonable and vn-mannerly soliciting, preuailed for her, and she obtained all that mercy that her soule desired. What shall I say then vnto thee, that so foolishly vrgeest against thy selfe, the shadow of thine owne suspicion, and thine owne fantastickall feare: and refushest to call for that mercy, that God hath already promised to grant? a *Cananite* and a dog (neither *Israelite*, nor sheepe, nor child) preuaileth, and thou, discouraged onely by thine owne conceite darest not aduenture.

But it runneth in thy head that thou art no *Israelite*. And according to the naturall signification of the name, for a son of *Iacobs* loynes, thou art none & thou regardest

gardest not to be one, because that manner of being an *Israelite* would nothing benefit thee. But thou also thinkest that in the other significatiō of the name, thou likewise art none: & affirmest him in that sense to be an *Israelite*, that is a child of promise, an heire of grace, & a preuailer with God, a citizen with saints, & of the household of God, which thou art not.

Thy definition of a true *Israelite* is good, and to be maintained. But for thee to denie thy self to be such an one, is not

*That this  
sinner is an  
Israelite.*

good, nor to be maintained, for art not thou descended of Christian parents, and thereby a Cittizen with the Saints, and a child borne within the household of faith. And an holy one from the wombe: the Apostle *Paul*, speaking of the children of beleeuing parents, hath these words. *Else were your children uncleane, but now they are holy.*

1. Cor. 7. 14

Wherein he doth pronounce them to be holy, that is, to haue a title to the couenāt of grace, and to all the priuileges of the Church, and therefore to be of the house of *Israel*. And this is their birth-right, & their iust inheritance, if either the father or the mother be a right beleeuer, though the other

other parent bee an infidell: but both thy parents made profession of the faith of *Iesus Christ*, therefore this birth-right on both sides is confirmed to thee, and who shal denie him to be a true *Israelite*, that is borne holy, being of that *Holy nation and peculiar people*, that Saint *Peter* speakes of. Also thy parents received the promises of Gods mercy not onely for themselues, but also for thee, as the Apostle *Peter* preached to his hearers, saying. *The promise is made unto you, and to your children, and to all that are a farre of, euen so many as the Lord our God shall call.* And this affliction, which now lieth so heauie vpon thy conscience is nothing else then the calling of God, seeking by this trouble to bring thee home vnto himselfe, that hast so long in in thy former securitie gone astray from him: and therefore that promise of forgiving iniquitie, and not remembring sinne, and all other promises of his mercy, are made to thee, and doe belong vnto thee, as to a true *Israelite*, thou being the child of such parents as did inherite the same promises before thee, and thou being also by thy afflictio called of God.

And

And say that thou wert a stranger and forrener, and as hard-hearted as the stones in the streete, that are nothing fit to receiue the forme of a seruiceable vessell: Yet such is the power of the hand of God our Potter, that he is able to make the hard stones softer then the clay, and to worke our hearts as wax to take the impression of his Law: he is able to make vs vessels of honour, for holy & acceptable seruices in his house: and hee is able to make vs *Abrahams* seede, and true *Israelites*. You know the words of *Iohn the Baptist*, spoken to the prowd Iewes, that gloried so much in this, that they were *Abrahams* seed, and in *Abrahams* right were heires of the Couenant. Hee spake thus vnto them, *Say not within your selues, we haue* Luke 3.8.  
*Abraham to our Father, for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.* So that of him, that is no *Israelite*, that is no child, that is no heire, God is able to make an *Israelite*, a child, an heire. Of Gods goodnesse toward them that were no *Israelites*, and no people, the Prophet *Hosea* speaketh in this manner, *I will*  
T *haue*

Hof. 2. 23

haue mercie vpon her that was not pitied, and I will say to them which were not my people; Thou art my people, and they shall say, thou art my God. If thou wert therefore of that company that is not pitied, thou maiest yet find mercie at GODS hands: and if thou wert of that company that is not Gods people, thou mayest yet become one of his. The feare therefore that thou faintest vnto thy selfe hath no ground.

Esa. 55. 11.

Consider him whom thou hast to deale withall, and hope in his mercie, that is so liberall in his promises, and is also most faithfull in the performance of his word. Thou hast sinned, and hee hath promised to forgiue thy sinnes. Appeale vnto his promises, he cannot faile to effect that which hee hath giuen his word for: of which word of his, himselfe saith thus, *It shall not returne vnto mee void, but it shall accomplish that which I will, & it shall prosper in the thing whereto I sent it.* So that, hauing sent forth that gracious word of promise, to forgiue and forget thy sinnes, it shall not returne to him void, it shall not be found a false or faulty word, but a word  
of

of truth and power. Pray vnto God for the effect of it, and it shall prooue prosperous to thy peace.

CHAP. XXI.

**A**ll that hath hitherto been said, is not able to calme the storme that is raised in this poore sinners conscience; but his restlesse mind stil replies, arguing against himself in this manner; If this leaue of asking, and this promise of granting forgiveness of sinnes, be so free for euery one, borne of beleeuing parents, as you would make mee beleue: how commeth it then to passe, that so many perish in their sinnes, not onely of them who are borne and brought vp, of, and among vnbeleeuers, that know not the true God: but of them also that are descended of beleeuers, and all their time brought vp in the bosome of the church, that can say before the Iudge, *We haue eaten and drunke in thy presence, and thou hast taught in our streets.* Yea they proceeded further in the businesse of the church,

*A first objection, others perish, why not he? and what is to be done that I perish not?*

Lu. 13. 26.



Mat. 7. 23. church, & cā say to the Iudge, *Lord haue not we by thy name prophecied? and by thy name cast out diuels? and by thy name done many great works?* and yet vnto them the Lord wil answer, & make profession, say  
 23. ing, *I neuer knew you, depart frō me ye that worke iniquitie.* The way that leadeth to death & destruction is broad and easie, and many walke in it, and perish, & I am one among others, that haue run in that way, and I am yet in it. But the way that leadeth to life and saluation is a narrow way, and few do find it: and I am one of them that cānot find it, I am now out of it, and indeed neuer had any pleasure to seeke it, that I might walke in it. And yet you make the promise of the forgiuenesse of sinnes to be very large, and giuen to al within the church. And why may not I, notwithstanding so gracious & large a promise, misse of forgiuenes, and fall into condemnation, aswel as others? yea before many thousands of others? hauing deserued condemnation as worthily as any other, and more worthily then many other? therefore I think that there is something required to the obtaining of forgiuenesse of sinnes and  
 sal-

saluation, that I yet know not, and not knowing it, it is very like I haue it not, and not hauing it, I remaine still vnder cōdemnation, and must perish eternally. And I feele it so in the feare of my soule, for notwithstanding all that you haue spoken to put life and hope into my soule, yet the burden of my sinnes, and the feare of damnation is no lesse heavy vpon me, then before you began to speake vnto me. I confesse indeede that the things that haue beene spoken, offer great comfort, but I want a right hand to take it withall. Help me therefore thorow, and shew me what are the conditions vpon which God forgiueth sinnes: that hearing them, I may know whether I bee capable of that desired happines: and if I be not presently, that yet I may indeuour in time to be, and so at the last obtaine it. For though you haue not deliuered me from al my fear, yet you haue wrought in mee a great desire to recouer, and get out of it, not without some hope, that it may one day, by the mercy of God, bee happily effected to my saluation.

This obiection is tempered with some

*His obiecti-  
on answ-  
red.* mildenes, and while the storme is some-  
thing laid, hearken, and I will teach thee  
what the conditions are: so shalt thou  
know, both why others perish in their  
sinnes, notwithstanding this promise,  
namely by neglecting these conditions:  
and also, how thou maiest obtaine for-  
giuenes of thy sinnes, according to this  
promise, by the obedient and carefull  
keeping of these conditions.

*Conditions  
upon which  
God keep-  
eth promise  
to forgive  
sinnes.* The conditions required at our hands,  
if we thinke to obtaine forgiveness of  
sinnes, are in number three. The first of  
these three concerneth our selues and  
our renouation. It is called repentance;  
a departure from sinne, and a returne to  
God in holines and righteousness: for  
it is meete for him that would haue his  
sins past to be forgiven him, to cease  
from sinne, and hate the works of dark-  
nesse, wherein he tooke pleasure before.

*Repentance  
is the first  
condition.* Which ought to be hated, first in regard  
of God, because they are displeasing to  
him that is most holy, and hee that is  
most glorious is dishonoured by them:  
Secondly, they are to be hated in regard  
of our selues, because they cast vs out  
of Gods loue, into his iust hatred, and  
rob-

robbing vs of true peace, doe fill our hearts with feare and horreur. And for thine owne part, I hope thou findest that the workes of darkenesse are to be hated, and hast a will also to hate and abhorre them, seeing what wofull feare and danger they haue brought thee into. And this repentance, and turning to God, will surely deliuer thee from thine old sinnes, so that they shall neuer bee laied to thy charge. It is a true saying of Saint *Augustine*, *Non nocent. Serm. 181.* *peccata praterita, si non placent presentia: de Tempore* Sinnes past hurt vs not, if sinnes present please vs not. If wee take no pleasure in vnrighteousnesse from henceforth, God will put away and abolish all our old offences. And this saying of his is grounded vpon the Scripture, which must be thy stay before all the sayings of men. The Prophet thus speaketh, *If the wicked will returne from all his sinnes that he hath committed, and keepe all my statutes, and doe that which is lawfull and right, he shall surely liue, and shall not die: all his transgressions that hee hath committed, shall not be mentioned vnto him.* Yea vpon our repentance, and ceasing from

sinne, where it had stained as deepe as Scarlet, and like Crimson double died, in a colour not easie to bee changed, yet there will God clense the sinner, and make him as white as snow, & as cleane as the fleece of wooll new washed and skowred. Reade to this purpose the wordes of *Esay* in his first Chapter. 16. 17 and 18. verses; it is a place of much comfort.

*God helpeth  
vniore-  
penance.*

And when thou hearest repentance to be a condition of the obtaining of forgiveness of sinnes, be not discomforted in the conscience of thine owne weakness, and insufficiency of keeping the law of God, as if it should be impossible for thee to obtaine forgiveness vpon this condition. I know thou canst not but be vnapt for good workes now at the first, hauing so long before accustomed thy selfe to a contrary course of vngodlinesse. But attempt with resolution to reforme thy waies, and studie withall thy heart to serue God according to his will in his word reuealed. God esteemeth the will for the worke: yea hee will worke in thee both to will and to doe of his owne good will, for hee giueth repentance

pentance as well as remission of finnes  
 by *Iesus Christ*, whom he hath appointed  
 and inabled therevnto. As *Peter* saith  
 of him. *Him hath God lift vp with his* Acts. 3. 31.  
*right hand, to be a prince and a sauour, to*  
*giue repentance to Israel and remission of*  
*finnes.* And therefore (as a good degree  
 of casting thy burden vpon God) pray  
 vnto God to giue thee repentance for  
 thy finnes, that thou maicst also obtaine  
 forgiuenes. And learne of *Dauid* to say  
 vnto God, *Create in mee a cleane heart* Psal. 51. 10.  
*O God, and renue a right spirit within me.*  
 And craue it in hope, for God hath li-  
 berally promised to giue it. Thus he saith  
 by the Prophet. *Then will I poure cleane* Ezeki. 36.  
*water vpon you, and you shall be cleansed: 25.*  
*yea from all your filthines, and from all*  
*your idols will I cleanse you: a new heart*  
*also will I giue you, & a new spirit wil I put*  
*within you: I will take away the stonie*  
*heart out of your body, and I will giue you*  
*a heart of flesh, & I will put my spirit with-*  
*in you, and cause you to walke in my statutes,*  
*and yee shall keepe my iudgements, and do*  
*them.* What is it that belongeth vnto  
 repentance, either in the inward man, for  
 the renewing, and humbling, and sancti-  
 fying

fyng of the heart: or in the outward man, for the altering, amending and reforming of the life, that God in these words doth not promise to giue. And what he promiseth, that will hee truly giue, if thou make suite vnto him, as it is fit and necessarie for thee.

*Charitie to  
our brother  
is the second  
condition.*

The second of the three conditions concerneth our brother, and the mercifull vsing of him, and it is a milde kind of charitie, by which we must be willing to forgiue vnto our brother all the wrongs & trespasses that hee hath done against vs, seeking if we can to reforme him, but not to shame him; yeelding to doe all offices of mercy and loue vnto him in his necessitie: not seeking to be reuenged, and to render euill for euil & rebuke for rebuke. And this is agreeable to iustice and equitie, that if thou wouldest receiue what thou wantest, thou shouldest be willing to supply the want of others as thou art able: and if thou wouldest finde mercy with God, thou shouldest shew mercy to men: for what measure we meate to others, the same shall be meate to vs. *James the Apostle saith;*  
*James. 2. 3. There shall be iudgement merciles to him*  
*that*

that sheweth no mercy, and merby reioiceth against iudgement. If thou wilt not remitt vnto thy brother, then looke for no remission at Gods hand: but if thou charitably remitt vnto thy brother, then cheerefully promise thy soule remission at Gods hands. Verie clearly to this purpose speaketh the Lord Iesus, saying; *If you doe forgine men their trespasses, your heauenly father will also forgine you: but if you doe not forgine men their trespasses, no more will your father forgine your trespasses.* This text is plaine and needeth no interpretation, but forgine & it shall be forgiven to you: forgine vnto men, and you shall be forgiven of God. Mat. 6. 14.

At the hearing of this condition there needeth no discomfort arise in thy conscience, from feare of thy insufficiencie, for all resteth in thy will. It is no more but this, be willing, & the work is done; desire not to be reuenged, and thou hast forgiven him: continue kindnesse vnto him, as if no such wrong had beene done vnto thee, and this condition is fulfilled. *Reasons why wee should redily forgine our brother.*

And if thou thinke, it will be hard vnto thee, by reason of thy froward heart, *Reasons why wee should redily forgine.*



heare a few reasons that may moue thee  
to thinke, that it is a matter of nothing,  
considering what thou desirest to ob-  
taine of God. First, it is not much that  
thou hast to forgiue thy brother, small  
& few are his wrongs done to thee: but  
it is infinite that thou seekest forgiuenes  
off from God, many and grievous are  
thy wrongs done to him. Secondly,  
betweene thy brother and thee there is  
no such difference, with aduantage of  
dignitie on thy selfe, that thou shouldest  
disdaine in regard of thy excellencie to  
put vp wrong at thy brothers hand, for  
thou (as hee) art no better then dust and  
ashes: but infinite is the difference be-  
tweene God and thee, with all aduan-  
tage of full excellencie on Gods side, he  
being of infinite glorie and maiestie, so  
that hee might iustly disdaine to put vp  
wrong at the hands of such a vile worme  
as thou art. Thirdly, thy brother is, nei-  
ther by subiection to thy authoritie, nor  
by kindenesse receiued from thee so  
bound vnto thee, that in his doings,  
which thou interpretest for wrongs, he  
can be challenged of any great rebelli-  
on, and any grosse vnthankfulness a-  
gainst

gainst thee : but thou, both by subiecti-  
on to the authoritie of God, and by dai-  
ly blessings receiued from God, art so  
bound vnto him, that in thy sinnefull  
deedes done against his knowne com-  
mandements, thou art euidently guiltie  
of high treason and rebellion, and most  
wicked vnthakfulness. Euery of these  
reasons doe inforce vpon thy heart ( be  
it neuer so froward and swelling) that it  
is a triffe and matter of noe worth, for  
thee to forgiue the wrongs of thy bro-  
ther done to thee, if thou desire and ex-  
pect that God should forgiue vnto thee  
thy wrongs done against his diuine  
maiestie. But in the fourth place, marke  
well this, & let it enter into thy froward  
heart, if thy peace were presently setled,  
and thou hadst receiued from God as  
cleare and as assured discharge of all thy  
sinnes, as *Dauid* had, when *Nathan*  
said vnto him from God. *The Lord hath* 2.Sam.12.  
*done away thy sinne, thou shalt not die.* 13.

Crueltie against thy brother reuoketh  
Gods promise, which hath euer inclu-  
ded in it, this condition of shewing mer-  
cy to thy brother, and fergiuing him. It  
is a true saying of Saint *Augustin*. Rede-

*Ser. 2. de ser* unt dimissa peccata ubi: fraterna charitas  
*Domini su-* non est. The sinnes forgien retorne againe  
*per montem* where there is no brotherly charitie. And

this is plaine in the parable of the king and his seruant, that ought him ten thousand talents: the king being humbly intreated, forgaue him the debt (that is, promised to forgieue it him:) this seruant went forth, and met with a fellow seruant that owed him an hundred pence, and cruelly hee cast him into prison, which when the king heard of, hee was highly displeased, and calling this vnmercifull seruant before him, hee said

*Mat. 18. 32* vnto him. O euill seruant, I forgane thee all that debt, because thou praisedst me: oughtst not thou also to haue had pittie on thy fellow, euen as I had pittie on thee? So his master was wroth, and deliuered him to the gailer, till he should pay all that was due to him. His vnmercifull dealing with his fellow, to whom he would not forgieue small offences, reuoked the liberall promise of Gods most large mercy for the forgienenes of his many and grievous sinnes: therefore suppress all forwardnes of thy swelling heart, and after the councell of Salomon, say not, I will do

*Prou. 24.*  
 29.

to him, as he hath done to me, I will recompence every man according to his works. But be curteous, mercifull, and tender-hearted, forgiving thy brother, and so God will graciously forgie thee.

There is a third condition to bee observed of them that thinke to obtaine forgiveness of sinne, and that concerneth more directly God, and his glory and praise, namely faith in God, faith in *Iesus Christ* the sonne of God. That is, firmly to hold perswasion of the mercy of God, that it reacheth to the forgiveness of sinne, without exception of any sinne, or any sinner; as if for sinne, there were any greater then his mercy, and therefore such as hee neither would nor could forgie: and for the person, that there were any so farre out of fauour, that vpon his repentance God would not & could not be mercifull vnto him: the Prophet *Micah* saying of God for his mercy in this point; *Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage? hee retaineth not his wrath for ever, because mercy pleaseth him: he will turne againe, and haue compassion* Faith in God is the third condition.

Micha. 7.  
18.  
on

*on vs. He will subdue our iniquities, and cast all their sinnes into the bottom of the sea. And firmly to hold perswasion of the merit and vertue of the death and blood sheding of the Lord Iesus Christ, that it is effectually to take away the sinne of the world, as Iohn Baptist saith of him,*

**Iohn. 1. 29.** *Behold the lambe of God, that taketh away the sinnes of the world. Without exception of any sinne, or of any sinner, as if for the sinne, there were any so grievous, that the blood of Iesus Christ were not able to wash out the staines thereof: and for the sinner, that there were any so wicked, that the sacrifice of the sonne of God were not sufficient to make attonement with God for him: the Euangelist Iohn concerning sinne saying, The blood of Iesus Christ cleanseth vs from all sinne. And the Apostle to the Hebrewes, concerning sinners, saying. He is able perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession to God for them. This is faith in God, to hold this intire perswasion of the mercy of God, without making exception, which none can iustly make: and this is faith in Iesus Christ the sonne of*

*God*

God to hold this inire perswasion of the merit of his precious bloud and bitter passion, without making exception; which none can truely make. And this inire perswasion without exception includeth particular application, for he that excepteth no sinne excepteth not his owne sinne, and he that excepteth no sinner, excepteth not himselfe. Of the vertue of this faith to obtaine forgiveness of sinne, and all other graces at the mercifull hand of God, & for the merit, and by the vertue of *Iesus Christ* the mediator, these and many other places of Scripture doe speake fully and plainly:

*Whatsoeuer ye shall aske in praier, if ye beleue, ye shall receiue it.* And in another place, *If thou beleue, all things are possible to him that beleueneth.* These things are spoken by the Lord *Iesus* himselfe.

Mat. 11. 21

And *Saint Paul* saith, *Beleue in the Lord Iesus, and thou shalt be saved.*

Mar. 9. 23.

Acts. 16. 31

It may bee the remembrance of this third condition breedeth some discomfort vnto thee, as threatening vnto thee no forgiveness, because thou thinkest that thou hast no faith, thou thinkest that thou hast it neither in possession, nor

*Thou thinkest thou hast not faith.*

*Thou maist  
haue, it and  
not know it.*

*Iude. 3.*

*If thou  
want it,  
thou canst  
not take it  
of thy selfe.*

in power. whether thou haue faith in pos-  
session, or no, it may be a questiō, because  
thou maist haue it without present feeling  
of it. And sure if ever thou hadst it, thou  
hast it still. For as the Apostle *Iude* saith,  
*The faith is once given to the saints.* Faith  
hath his summerly beautie, and winterly  
barrennesse, it admitterh increase & de-  
crease; but as the tree liueth in the win-  
ter, though it be bare, and when colde  
storines are past, sheweth his life by buil-  
ding in the spring; so faith pincheth and  
benumbed with the nipping colde of  
frostie temptations, alsoe as it pleaseth  
God to send ease of trouble, sheweth it  
selfe by reioycing and praising God, as  
it were in a spring, and then manifestly  
declareth the continuance of his being,  
when yet it could not be discerned. But  
if thou be induced without it, it is out of  
question that thou hast no power to  
command it, it is not a matter of that sa-  
cilitie to beleue in God vnto saluation,  
that some doe account it, who vse to say,  
they can beleue what they list. For to  
command silence to accusing thoughts,  
and to stop the mouth of Sathan that ac-  
cuseth thee of thy sinne, and to suppress  
the

the sentence of Gods law that condem-  
neth thee for sin, and to binde the hands  
of Gods iustice that is readie to doe ex-  
ecution vpon thee for sinne, and to quiet  
a conscience disturbed, and set on fire  
with the feare of deserued wrath and  
condemnation, ( and to belecue in  
God vnto saluation, is to doe all this )  
is a worke of greater difficultie, then hee  
vnderstandeth, that saith, he can belecue  
what he list. Credulitie to thinke this or  
that to be true, because some bodie tels  
vs so, or because we haue reade it, or be-  
cause we so thinke of it, is one thing:  
but faith to rest vpon Gods promises for  
the forgiuenes of sinne is another thing.  
The first, namely credulitie, when men  
are light of beleefe, is a fault and infirmi-  
tie of nature; the second, namely faith,  
whereby all accusations are auoided, &  
all the fiery darts of the diuell are  
quenched, is the vertue of the spirit, and  
meerely the gift of God. The Apostle  
*Paul* saith, *By grace yee are saued through* Ephe. 2. 8.  
*faith, and that not of your selues: it is the*  
*gift of God.* Yea the same Apostle makes  
it a worke of no lesse power of God, to  
bring a sinfull man vnto this sauing faith,

V 2

then



then it was to raise *Iesus* from the dead, as appeareth by his words written to the *Ephesians*, where hee praieth for the opening the cies of their vnderstanding, that they might know, *what is the exceeding greatnes of his power to vs which belecue, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.* So that if any man be able to raise vp the dead, & quicken them if he list, then he is able to belecue vnto saluation if hee list; and else not. Surely faith vnto saluatiō is not in the power of man to take vnto himselfe at his pleasure, & when he lusterh.

But it is obtained of God.

Partly by prayer.

But while I make faith not to bee in thine owne power, I doe not thereby take from thee all possibility of obtaining it, if it were wholly wanting. For I haue shewed thee that it is the gift of God. Hee that quickeneth the dead, he it is that maketh sinners to belecue: and if thou wouldest belecue, and wilt pray vnto him to giue thee a heart to belecue, God will heare thy prayer, and grant thy desire, and that without failes, if thou pray vnto him in his Sonnes name, who saith vnto vs, *Verily, verily*

Iohn 16.23

I say unto you, what soeuer ye aske the Father in my name, hee will giue it you. And while thou praieſt, thy faith will grow, and while thou belecueſt, thou shalt haue more heart to praier, and these two within thee, Faith and praier, will afford mutuall help either to other, and they will grow together, and thou shalt become strong in faith, and seruient in praier. *Augustine* hath an apt saying to this purpose, *Vt oremus credamus, & ut Ser. 36. De ipsa non deficiat fides qua oramus oremus: verbis Dom. fides fundit orationem, & fides oratio fidei impetrat firmitatem.* Let vs beleue in God, that wee may pray vnto him, and let vs pray, that the faith by which wee pray faile not: faith powreth out praier vnto God, and praier powred forth, obtaineth strength of faith from God. Pray therefore imboldened by the promise of the Lord *Iesus*. And seeing the chiefest Partly by  
meanes whereby God worketh faith, is the study of  
his word, euen the word of the Gospel, the word.  
which therefore the Apostle calleth the word of faith; that is, the word begetting faith, the word in which, and by which wee beleue, saying; *The word is nere thee, euen in thy mouth, and in thy* Rom. 10. 8.  
V 3 heart,

Iohn 5.39

Rom. 10.17

*heart, this is the word of faith, which wee preach.* Therefore giue thy selfe to the study of the word, heare it, reade it, meditate in it : there shalt thou finde the sweet promises of mercy : there shalt thou find *Iesus* the Mediatour, in whom all the promises of God are, yea, and amen ; there shalt thou finde assurance for thy soule, to bring it to true rest. For thy priuat reading, and what thou shalt gaine thereby, heare the saying of our blessed Sauour, *Search the Scriptures, for in them you thinke to haue eternal life, and they are they which testifie of mee:* There shall we find the true knowledge of *Iesus Christ*, and eternall life. And for the diligent hearing of the word preached, and for the fruit thou shalt reape thereby, *Paul* doth sufficiently informe thee when hee saith, *Faith is by hearing, and hearing by the word of God.* In which words he giues thee to vnderstand, that that faith, which is the condition that wee doe speake of (if it were wanting) is obtained by hearing the word of GOD, as by that ordinarie meanes which God hath appoynted to bring the vnbelceuing Gentiles there-  
by

by to the faith of Iesus Christ, as some-  
 what more fully he shewed in the same  
 place before, saying. *How shall they* Rom. 10. 14  
*(that is the Gentiles) call on him in whom*  
*they haue not beleueed? And how shall they*  
*beleene in him of whome they haue not*  
*heard? And how shall they beare without*  
*a Preacher? and how shall they preach*  
*except they be sent?* Here is the ordinary  
 way described, by which God calleth  
 the ignorant and vnbeleeuing Gentiles  
 to faith and sauation. First hee putteth  
 the word of reconciliation into the  
 mouth of some chosen Messenger, and  
 sendeth him to preach, without which  
 sending he could not goe: then by his  
 preaching, these ignorant & vnbelieuing  
 come to heare the word of faith & sal-  
 tion, without which preaching they  
 could not heare: Thirdly, by that hear-  
 ing he worketh in them knowledge &  
 faith in the Redeemer, without which  
 hearing, they could neither know nor  
 beleue: Then lastly, by that faith are  
 they imboldened to pray vnto God,  
 without which faith they could haue  
 no courage nor comfort to pray. And  
 vnto their praiers growing from that  
 V 4 faith

faith is saluation giuen, according to  
 a saying of the Prophet *Isa*, which the  
 Apostle alledgeth, *Whofoener shall call*  
*1oel 2.32.* *upon the name of the Lord, shall be saved.*  
*Rom. 10. 13* So that thy diligence in hearing the  
 word of God with gladnesse of heart,  
 will helpe thee to faith, and by faith to  
 forgiuenesse of sinnes, which is salua-  
 tion of soule. And for thy meditating  
 in the word of God, and what benefit  
 thereby thou shalt obtaine, the Pro-  
 phet *David* teacheth thee in the first  
 Psalm, where he promounceth him to  
 be a blessed man, that hath *his delights in*  
*Psalm 1. 2.* *the Law of God, and in his Law medita-*  
*teth day and night.* Diligent meditating  
 in the Law of God maketh a man to be  
 blessed, but blessednes comprehendeth  
 the forgiuenesse of sinnes, that follow-  
 eth faith, the same Prophet saying, *Bles-*  
*Psalm 32. 1* *sed is he whose wickednesse is forgiven, and*  
*whose sinne is couered: blessed is the man*  
*onto whom the Lord imputeth not iniqui-*  
*tie.* In one word, to shew thee fully how  
 auailable to the obtaining & increas-  
 of faith, the studie of the Gospel wil be,  
 the reading, hearing, and meditating  
 thereon, consider the saying of Saint  
*Paul*

Paul writing to the Romans; I am not Rom. 1. 16  
 ashamed of the Gospel of Christ, for it is  
 the power of God unto salvation, to euerie  
 one that beleueneth, to the Iew first, and al-  
 so the Grecian: for by it the righteousness  
 of God is reuealed, from faith vnto faith,  
 as it is written, the iust shall liue by faith.  
 It is the doctrine of faith for Iew and  
 Gentile: it breedeth, nourisheth, and  
 increaseth faith, bringing it forward by  
 degrees vnto full ripenesse: it iustificieth  
 the beleuer, and saueeth the iustified  
 man, and effecteth these things power-  
 fully as the instrument of God, for hee  
 calleth it the power of God to saue, that  
 is, the instrument by which hee power-  
 fully saueeth. Though therefore thou  
 hast not power to settle thine own hart,  
 by giuing faith vnto thy selfe, yet thou  
 hast no cause to be discomfited; for by  
 praier vnto God, and by study in the  
 word of GOD, it is obtained at his  
 hands.

These are the conditions betweene The three  
 God and man, which God requireth, conditions  
 where he forgiveth sins: three in num- repeated.  
 ber. One that concerneth most directly  
 thy selfe, that is repentance, renewing  
 thy

thy heart to hate sinne, and to loue vertue, and reforming thy life, to flie sinne and practise vertue. A second that concerneth most directly thy brother, that is, charitie and compassion to forgiue vnto him the wrongs done vnto thee, & to comfort him, and to doe good to him, as thou wouldest that God should forgiue vnto thee the wrongs that thou hast done vnto him, that God should comfort thee, and doe good vnto thee. A third that concerneth most directly God himselfe, reuealed vnto vs in his sonne *Iesus Christ*, namely, our faith, that wee neither thinke basely of the mercy of God, nor of the merite of *Iesus Christ*, as if there were some person that it could not relecue, and thy selfe that person; and some sinne that it could not do away, and thy sinne that sinne.

*Others per-  
vish for not  
observing  
these con-  
ditions.*

And now maicst thou vnderstand what it is that causeth so many to perish in their sinnes, and how it cometh to passe, that so few are saued, when yet without exception of any sinne, the Lord *Iesus* commandeth, and by commandement giueth leaue to aske, and hope to obtaine forgiuenesse of sinne; and

and likewise, without exception of anie sinne, God the Father of our Lord *Iesus Christ* promiseth to forgiue sinne.

First, they haue no care of repentance to forsake sinne, yea with delight they dwell in it, liue in it, and die in it: and they will rather forsake God, and renounce heauen, then leaue their pleasant and gainfull sinnes. Secondly, they haue no care of charitie and compassion to their neighbour, they regard not the rest, the credit, the prosperitie, the peace and safetie of their neighbour: and being full of pride, of wrath and furie, they prosecute the least wrong, till they be reuenged. Thirdly, they regard not to know how ample the Lords mercie is: and the death of Christ, and doctrine of saluation are foolishnesse to them: they pray not for faith, and they stoppe their eares against the word of God. And hereby it commeth to passe that they perish in their sinnes: not that their sinnes are so great that they cannot bee pardoned, or God so mercilesse, that he will not pardon them, or *Iesus Christ* so defectiue in his mediation, that he hath not done and suffered enough to discharge



charge them, but themselves are so careless, so proud, so contemptuous, so desperate, that they will not leave to sinne, they will not love their neighbours, they will not know God, but they will goe on in their courses, like them whom *Jeremie* complaineth of, *Jerem. 9. 2* saying, *They are all adulterers, and an assembly of rebels, and they bend their tongues like their bowes for lies, but they haue no courage for the truth vpon the earth, for they proceed from euill to worse, & they haue not known me saith the Lord.* This is the cause why they perish.

*Thou must  
by these con-  
ditions ob-  
taine for-  
giuenesse of  
sinnes.*

And here maiest thou vnderstand how to reape the benefit of the leaue that *Christ* hath giuen thee by his commandement to aske forgiuenesse of thy sins, & how to reape the benefit of the promise that God hath giuen thee to grant forgiuenesse of sinnes. First, forsake the sinnes that haue been so chargeable vnto thee, and hauing already found the reckoning to be so heavy vnto thee, direct no more at the Ordinarie of fleshly lusts, where the soule must pay for it in hell, and the inheritance waste that God hath dearly bought for thee. And find-  
ing

ing how great need thou hast of mercie and forgiuenesse, to keep thee from being eternally miserable. Learne to bee tender hearted toward thy brother, and afford him thy forgiuenesse, that thou maist obtain the same measure of mercy at the hands of God. And let it bee the chiefe of thy daily studies, to vnderstand more cleerely then yet thou dost, how infinite and boundlesse the mercie of God, and the merit of *Christ* his blood is. In the word of God thou shalt finde these things. And while thou art occupied with desire in these studies, faith in the mercies of God will grow apace, and in a short time bring thy conscience to that happy quietnesse, that *S. Paul* speaketh of, saying, *Being iustified by faith, wee haue peace toward God,* Rom. 5.1 *through our Lord Iesum Christ.* Thus is thy feare, growing from the multitude of them that perish, and from the small number of them that are saued (notwithstanding the commaundement of *Christ*, giuing leaue to aske forgiuenesse, and the promise of GOD offering forgiuenesse) shewed to bee an idle feare, if thou wilt haue care of these conditions,

ons, vpon which God granteth forgiuenesse of sinnes.

## CHAP. XXII.

*A sixth ob-  
jection. Hee  
saith nei-  
ther repen-  
tance, nor  
loue, nor  
faith.*

**B**V T heare againe the afflicted conscience breaketh out into grievous complainies, and saith; If these be the conditions required, where sinnes are to be forgiuen, I must neuer looke to grow vnto any agreement with God for the forgiuenes of mine, for I haue not one of these three things in me. For first, I want repentance, sinne aboundeth in me, and whether I hate it or no, I cannot tell, though I know I haue no cause to loue it, that proueth now so grievous vnto me. And secondly, I hold my selfe to be void of loue to my neighbour; I feare least I shall enuie other men their happy peace of conscience, and their happy hope of saluation: and that standeth not with loue. And sure I am that I haue hurt them oft with the vniust act of my sinne, and haue grieued and offended them with the vngodly example of my sinne,

sinne. And these things haue no agreement with loue. And as for faith, of all three it is furthest off. If dispaire could obtaine forgiveness of sinne, I should soone speed, for I am not far from that; but if saluation must be apprehended by faith, I am most far from it; for I haue little or no faith, the present feare that I am in, is directly opposite to faith.

This is the miserable condition of this burden, that they which are pressed with it, doe quickly apprehend, and too well remember any thing that may increase their feare: but they are dull too apprehend, and doe soone forget any thing that might giue them comfort. If this troubled sinner could but remember (while the three conditions were spoken of) what was said vnto him, why hee should not be discomfited, at the hearing of these conditions, as if they, or any one of them did breed impossibilitie of obtaining forgiveness of sinnes, he would not now make this fruitles objection. But let vs helpe his memorie, that when God shall be pleased to looke graciously vpon him, his feare may be removed for the ease of his heart.

*Answer to  
this sixth ob-  
jection.*

First

*Thou maist  
haue them, and  
not know it.*

First thou maiest haue all these things, and yet not know it, and therefore it is great rashnes to say thou hast them not. For as before this time thou wilt confesse, that there was in thee wickednes of life, enuie against thy neighbour, and infidelitie against God, and yet then when it was so, thou didst not thinke it to be so, nor couldest be induced to beleue it to be so; so at this time, there may be in thee repentance, and charitie, and faith, and yet in this astonishment of thy soule thou canst not see it to be so. Securitie at that time, suffred thee not to see what was amisse in thee: and feare at this time, suffreth not thee to see what is good and orderly in thee.

*Thou art  
not far from  
them.*

Againe if thou haue them not, yet thou art in the way of them, and thou art not far from them. Thou art grieued to finde thy selfe guiltie of so much sinne, and thy heart is pricked, and thy soule is wounded to thinke that thou art so laden with thine iniquitie. Surely this is the beginning of true repentance, when a man is grieued at the sight of his sinne. Indeed it is loue that commendeth vnto God our repentance and conuersion to him,

him, but it is feare, that first openeth the heart vnto God, whom being once entered, we doe after intertaine with loue: so was it with *Peters* hearers in the Acts. After he had brought them to the sight of their sinne, in crucifying the Lord of life it is said of them. *When they heard it, Acts. 2. 37. they were pricked in their heartes, and said vnto Peter, and the other Apostles, men and brethren, what shall we doe?* Then began they to haue care of amending their life, when they saw the errour of it, and were afraid at the sight of it. And it is a true saying of Saint *Gregorie*, *Sanctae ecclesiae simplicitatis suae et rectitudinis vias timore inchoat, sed charitate consummat.* *Moral. li. 1. chap. 27.* The holy Church of Gods elect beginneth the waies of her simplicitie and uprightnes in feare, but doth perfect them in loue. So that euen this feare that thou art in, by reason of thy finnes, is the beginning of repentance, giuing thee to vnderstand, that it is not good, nor safe to continue in them. Proceed in the feare of God, for thou art not far from repentance. And thou thinkest other men to be happy in their peace of conscience, and desirest to haue fellowship

X

with

with them in the fruition of Gods fauor. And is not this loue, or at leastwise a preparation to loue? to haue in admiration the saints of God, to thinke them to be happy that are in his fauour, aboue the condition of other men, that inioy the glorie of the world without Gods loue, and to desire to be vnited vnto them. No man can thinke well and honorably of them whom hee hateth, no man can desire to bee ioined in condition and fellowship with them whom he doth not loue, or at least, thinke well of; and therefore this opinion, that thou holdest of them, and of their happines, sheweth, that thou art not far from loue. When *Balaam*, hauing considered the condition of the people of God, both in their life, and death, speake these words, *Let me die the death of the righteous, and let my last end be like his.* Hee began to loue the *Israelites*, and though after hee shewed fruites of hatred against them, yet at that time when hee spake those words he loued them, his change of mind grew from his owne coucousnes; he desired *Balaks* reward, and therefore fel from his loue; as *Gregorie* noteth of him,

Num. 23.  
10.

him, that there was *Nequaquam perseuerantia continui amoris*, no perseuering in continued loue. He began to loue the, but the couetousnes of his heart brake off his loue. Continue thou in loue, and strue to increase. Thy present good opinion, that thou holdest of them, and of their happines, is an euidence that thou louest, or art not far from loue. And thou hast a longing desire to recouer the loue of God: thou gladly hearkenest to the report of his mercy, and wouldest thinke thy selfe an happy man, if thou couldest grow to any comfortable perswasion thereof: and doth not the man thus minded follow after faith? was there any more in the man that came to *Christ* for his son that was possessed of a diuell? when he said vnto him, *Lord, I beleene*, Mark. 9. 24. *help my vnbeliefe*. Hee freely confessed, that all the faith he had was no other, & no better, then vnbeliefe: yet his desire of faith was esteemed for faith, or obtained faith, for the effect of faith followed. *Christ* (that said vnto him, *If thou* Mark. 9. 23. *canst beleene it, all things are possible to him that beleueth*) healed his child, because he beleued; and shall not thy de-



fire of faith in like manner, either be esteemed for faith, or obtaine faith, that the effect of faith in the forgiuenesse of thy sinnes may follow. Surely, that desire of thine sheweth, that thou art not farre from God.

*Thou mayest obtaine shē, if now thou want them.*

But be it granted, that thou art altogether without them, and at this time most farre from them: doth it therefore follow, that thou canst not obtaine forgiuenesse of sinnes, for the present want of them? Not so, for though now thou haue them not, yet thou maiest obtaine them, and then forgiuenesse of sinnes, now seeming impossible, will easily be obtained. They that were borne without them, die with them, and reape the fruit of them, bearing the testimonie of them into the graue (in the sweet peace of their conscience) that neuer brought them, nor any preparation vnto them out of the wombe. And therefore hope in the Lord, and pray vnto him, and practise all the good counsell, that was giuen thee, when these conditions were first remembred vnto thee. Repentance

*God giueth repentance.*

is the gift of God, and he is the Lord most holy, that reneweth our hearts by the  
the

the spirit of Sanctification. He it is that made this promise, *I will poure water* Esay 44.3.  
*upon the thirstie,* (hee meaneth him that thirsteth after righteousness) *and flouds upon the drie ground* (he meaneth barren hearts that bring forth no good) *I will poure my spirit upon thy seed, and my blessing vppon thy buds.* By the name of Spirit, he giues vs to vnderstand what hee meant by Water and Flouds mentioned before, euen the graces of his renewing and sanctifying Spirit; this promise is made to the Church, whereby GOD doth assure her that he will blesse all her children, how drie and barren soeuer they be, with that grace, the moisture whereof shall make them fruttfull of all good workes. And thou art a child of the church, bred and brought vp in the bosome thereof, thou art the seed, thou art one of the buddes of the righteous: pray vnto God that giueth repentance, and hath largely promised, and in time thou shalt find fauour. Also charitie is the gift of God, hee is loue, and it is he that maketh men to be of one mind in a house, that is, in all societies hee knitteth mens hearts together in loue,

*God giue: b  
true charity*

Esay 11.6.

and maketh them to keepe the vnitie of the Spirit in the band of peace. It is he that hath promised in the Church of *Christ*, and kingdome of the *Messias* the rod of the stocke of *Ishai*, to do this; *The wolfe shall dwell with the Lambe, and the leopard shall lie with the kidde, and the calfe and the lion, and the fat beast together, and a little childe shall leade them: and the cowe and the beare shall feed, their yoong ones shall lie together, and the lion shall eat straw like the bullocke: and the sucking child shall play vppon the hole of the aspe. and the weaned child shall put his hand vppon the cockatrice hole.* By the wolfe, the leopard, the lion, the beare, the aspe & the cockatrice, he vnderstandeth men of prowd & cruell minds, apt to do al hurt, bicause they are void of al loue: by the lamb, the kid, the calfe, the fat beast, the cow, the bullocke, the sucking child, & the new weaned child, he vnderstandeth men of an humble & mild heart, apt to do good, vnwilling to doe hurt, because they are full of loue: by the harmlesse society of these so vnlike people, he giueth vs to vnderstand, that he wil take away from men, their pride, their

their fiercenesse, their cruelty, their vnm-  
mercifulnesse; and in place thereof, he  
will giue them humilitie, mildenes, loue  
and mercie. This is a worke that hee  
doth, and this hee will doe: pray ther-  
fore vnto God, who is loue it selfe, and  
he wil giue thee a heart to loue thy bro-  
ther. Faith likewise is his gift, and hee  
himselfe is a most faithfull God, worthy  
to be trusted, the God of truth, that nei-  
ther can nor will deceiue them, that ac-  
cording to his couenant and promise of  
mercy, doe trust in him. The Apostle  
tellet vs, that faith is his gift, saying,  
*By grace are yee saved through faith, and  
that not of your selues, it is the gift of God.*  
Every good gift, and euery perfect gi-  
uing commeth from him, who is the  
Father of lights: pray him therefore to  
giue a beleeuing heart vnto thee, and  
hee will not faile thee. So that if thou  
haue neither repentance, charitie, nor  
faith, which are the conditions vpon  
which God giueth forgiuenesse of sins,  
yet thou maiest haue them, for GOD  
doth giue them: pray then vnto God,  
and thou shalt in due time obtain them.  
For the want of this triple grace, thou

God giueth  
faith.

Ephes. 2. 8

Matth. 7.7 hast a triple commandement to call for grace, with a triple promise to obtaine all grace. The Lord *Iesus* saying, *Aske, and it shall be giuen you: seeke, and ye shall finde, knocke, and it shall be opened vnto you.* Then aske repentance, and it shall be giuen thee: seeke for charitie and a mercifull heart, and thou shalt find it: and knocke at the gate of heauen for faith, and it shall be set wide open vnto thee. Wherefore is it, that God at this time doth make thee see thy want, but because he would haue thee to call for his help.

## CHAP. XXIII.

*A seventh  
obiection.  
his heart is  
euer full of  
euil thoughts*



**B**Vt still obiections arise in a troubled conscience, and the poore burdened sinner complaineth that his estate must needs be desperate. For, saith he, I feeble a continuall swarme of euill thoughts, in extreame disorder, stirring in my heart. Thoughts against the maiesty of the most glorious *Trinitie*: thoughts against the veritie of the diuine

vine and humane natures, personally v-  
niced in the Lord *Iesus Christ*: thoughts  
against all the Articles of the Christian  
faith: thoughts rebellious against au-  
thoritie, and seditious against peace:  
thought malicious against my neigh-  
bour, and vnnaturall against my selfe:  
thoughts vnchristian, vnciuill, inhu-  
mane, thoughts monstrous, and feare-  
full: I tremble to thinke that I haue such  
thoughts. And these must either spring  
and arise out of mine owne heart, and  
then wo vnto so wicked heart. It is like  
vnto the Inne, vnto which the virgine  
*Mary* came with the Lord *Iesus* in her  
wombe: there was no roome for her in  
the Inne, all the Chambers were filled  
with other guests, she was glad to creep  
into the stable, and there shee brought  
forth her first begotten. So, if any come  
to bring *Christ*, or any christian thoght  
into my heart, there is no roome in the  
Inne, all the corners of my heart are ta-  
ken vp with other thoughts, they must  
seeke a resting place else-where, and not  
with mee. Or if they spring not from  
mine owne heart, then are they thrust  
into my heart by Satan, who did thrust  
the

the thought of treason against his master into the heart of *Judas*: & then surely the diuell hath alreadie possession of my heart, and either hee sendeth these thoughts, as new inhabitants to dwell there, and to keepe possession of my heart to his vse, as the king of *Assur* sent new inhabitants into *Samaria*, to keepe the Citie and Countrie to his vse: or else he sendeth them as so many haggas, and furies (what should I call them?) so may executioners with firebrandes to torment me: and being so fully in his power, it is too late to thinke of deliuerance.

*Answer to  
this obiecti-  
on.*

*Thoughts  
hurt not, if  
we yeeld  
not to them.*

Now the Lord of hosts help thee, poore afflicted soule, and ease thee of this burden that presseth downe so heauily. And for thy comfort vnderstand, that if these thoughts arise out of thine owne heart (as they are in thy heart) and grow in the field in which they spring, they are yet but as the first grasse of sinne, and haue neither blade, nor eare, nor fruit to poison and kill withall, if wee take not liking of them, nor suffer our iudgement to be corrupted by them, taking them for rules of truth, and intertaining them

ther as imbraced opinions, nor suffer our will to be seduced by them ; interpreting them as rules and directions to leade vs into action. *James* the Apostle hath an excellent saying to this purpose.

*Every man is tempted when hee is drawne away by his owne concupisence , and is iustified: then when lust hath conceived, it bringeth forth sin: and sin when it is finished bringeth forth death.* By concupisence he vnderstandeth the first flattering thoughts, the first euill motions that stir in our hearts, that make the first proposition to our iudgement and will , to trie whether they will take holde or no: and howsoeuer the feeblest euill thought be sinfull in Gods sight, who loueth trueth in our inward affections : and it is an euidence of that sinfull nature that wee bring into the world with vs deserued vnto vs from our first parents, through all the interceding generations : and howsoeuer the same euill thought, being sinfull, deserueth (in the iustice of God ) eternall death: yet the Apostle *James* , ( looking vnto rules of mercy, and speaking according to those rules ) telleth vs, that it is not dangerous  
vnto



vnto vs, neither bringeth forth sinne vnto death, except a man be inticed, and drawne away by it. For when the iudgement yeeldeth, and is corrupted by it, approving as good, that that is euill, and approving as true that that is false: and when the will yeeldeth, and is seduced by it, intertaining the motion with assent and liking: then from the first thought there is a progresse made vnto some sinfull action, and in that action, men continue sometime impenitent vnto death. This is indeed a dangerous course, and if thou giue such way vnto these euill thoughts, and first sinfull motions, that thou allowest their appearance without checke, and sufferest their daily returne without controuling the, and harknest vnto them with pleasure, or at least, with patience; then thou art (as *James* saith) inticed, and drawne away: and then it is likely that those thoughts will conceiue (by the company of thy will) and bring forth some monstrous birth of sinne; whereunto when thou art once entred, it is dangerous, and doubtfull, whether thou shalt finde grace to returne by repentance or  
no,

no. And this first deformed birth of sin bringeth forth another deformed and fearefull birth, namely death. The first of these foule births, namely sinne, is thy shame : and the second of them, namely death, is thy snare and destruction, as the Apostle Saint Paul saith, *What fruit had you then in those things, whereof you are now asbamed? for the end of those things is death.* But if at the first apparance of these thoughts and euill motions, thou checke them, and shew thy iust dislike of them, if thou arme thy iudgement and thy will against them, with holding thy Iudgement from approving them, by shewing how false and vngodly they bee : and with holding thy will from assenting vnto them, by shewing how sinfull and abominable they be : if thou vse all diligence to expell them out of thine heart, as thou art able, and callest in better thoughts, to occupie their places, falling into some holy meditation of the glory, the greatnesse, the holines, the riches, the bountie the iustice & power of God : or into some meditatio of the right worship of god, & of thy duty to him, as thou art a christian by generall calling, or as thou  
art

ROM. 6. 21.

art bound by any other particular calling among christians, or into some other meditation of the glory of heauen, of the purchase of it for beleeuers by the death of *Iesus Christ*, of the meanes by which we may come to the fruition of it, and what manner persons in their conuersation they ought to bee, that take themselues to bee coheires with *Iesus Christ* of that glory. If thou fall into such meditations, when thou art at leisure, or set thy minde vpon thy worke and busines, if thou then haue any in hand, that by this good imploiment of thy minde and bodie, there may be neither roome nor libertie for those euill thoughts to abide and wander in thy heart. Certainly those thoughts (though very busie with thee) shall not be able to hurt thee: they shall no more be imputed vnto thee for sinne vnto death, then the motions of *Potiphar's* wife were vnto *Ioseph*, when shee said vnto him, come *lie with me*, was imputed vnto him. And this course (last remembred) is the onely way in such a case, of casting thy burden vpon God, if thou bee carefull withall to pray vnto God for his grace

Gen 39.7.

to help thee to overcome these swarmes of euill thoughts, as he helped the *Israelites* to overcome the swarmes of the *Amalekites*, *Philistims*, & other enemies: and that also thou take heed of idlenes, and chiefly, idlenes ioined with solitarines. Idlenes is the sinne to be shunned: solitarines doth but make the idlenes to be more dangerous. But certainly they that are troubled with the assault of such thoughts, to them nothing is more dangerous then idlenes, and want of imploiment for their mindes. Then are they at leisure for the diuell, then are they like the house, spoken of in the Gospell, whereunto the diuell entred.

As it is written. *When the vncleane spirit* Mat. 12. 43  
*is gone out of a man, he walketh throughout drie places, seeking rest, and findeth none:*  
*then he saith, I will returne into mine house,*  
*whence I came: and when hee is come, hee*  
*findeth it emptie, swept, and garnished:*  
*then he goeth, and taketh vnto him seauen*  
*other spirits worse then himselfe, and they*  
*enter in, and dwell there, and the end of*  
*that man is worse then the beginning.*  
 Marke well this saying. Hee found it  
 emptie swept and garnished, that is, hee  
 found

found it idle, vniemploied. God was not there with good thoughts becoming his presence; and therefore the diuell entered with wicked thoughts becoming his presence. Where the heart is not carefully manured by the owner thereof to bring forth good thoughts, it will of it selfe, to an idie owner bring forth euill thoughts. It will be like to the field of

**PROV. 14. 31** the slouthfull, that *Salomon* passed by,  
*And lo, it was all growne ouer with thornes  
 and nettles hard conered the face of it, and  
 the stone wall thereof was broken downe, as  
 it was in this ground: because the owner  
 through sloth, did not sowe good seeds  
 in it, euill weeds ouercame the same. So  
 will it be in thy heart, if through idlenes  
 thou haue no good thoughts, tending to  
 Gods glory, & the seruice of his Church,  
 thy heart of it selfe will abound with euill thoughts.*

*Euill  
 thoughts  
 suggested by  
 Satian are  
 his sinne, &  
 not thine.*

But if these thoughts rise not out of thine own heart, through thy idlenes & euil studies, but be the suggestions of *Sathan*, thrusting them into thine heart, as he did thrust that thought of treasō into the heart of *Iudas*, if thou doe not open thy heart by thy sloth and other sinnes,

vnto those thoughts, and be prepared for the intertainment of them, as a man waiting at the dore of his house, to open it to those guests, whose entrance hee desireth, or is pleased withall: (for so did *Iudas*, hee did open his heart to the diuels suggestion by his enuie and couetousnes: for when the woman powred the precious ointment vpon the head of *Iesw*, and *Iudas* murmured at the waste, saying, it might haue beene solde for much, and giuen to the poore; and *Iesus* had defended her fact, saying, shee did it to prepare him to his buriall: then presently *Iudas*, who caried the purse, receiued the almes giuen to his master, & now missed this prey out of couetousnesse and enuy hereupon went presently to the high priests, offering to betray him for a reward, and was as ready to entertaine that thought, as the diuell was to offer it vnto him, and his enuie and couetousnes held open his heart vnto it) if thou by thine idlenes and other sinnes doest not set open thy heart to such thoughts, the offer of them in thy heart, is the diuels sinne, and not thine. And if thou repell them, as before hath beene  
Y shewed

shewed, they shall no more hurt thee, then the suggestions of Sathan in the wilderness offered to the Lord *Iesus* did hurt him. What those suggestions were, the Euangelists doe shew, and that the diuell audaciously, like a tempter, did offer them to the Lord *Iesus*, they also shew: but in what manner they were offered to him, they speake not; as whether the diuell spake them audibly to his eare, or (which is more agreeable to the nature of the diuell) whether he did speake them spiritually and inwardly to his vnderstanding, hereof they speake nothing. Onely Saint *Luke* saith, that the diuell did shew vnto *Iesus* the glorie of the kingdomes of the earth, *In the twinkling of an eie*. Which sure was a spirituall manner of presenting: and why may we not aswell thinke that he vsed a spirituall manner of speaking? but howsoeuer it was, the diuels worke in thrusting those vngodly thoughts into the heart, is like that diuels worke, that offered those sinfull motions vnto the Lord *Iesus*. The diuell sinned therein as a tempter, that would haue drawne another to wickednesse, but the Lord *Iesus* sinned

finned not in them; while hee gaue no place vnto them, neither was drawne by them to doe euill, but confuted them by the scriptures; those suggestions were no hurt vnto him. Euen so in those thoughts thrust into thine heart, the diuell sinneth in them as a tempter, that would draw thee to comit wickednes, but thou sinnest not in them, if thou giue no place vnto them, and suffer not thy selfe to be drawne by them to doe euill; but confutest them by the scriptures. Surely those thoughts, if thou carry thy selfe thus, shall doe no hurt to thee. Againe let me remember thee to call vpon God for the assistance of his grace against those euill thoughts. And to take heede of idlenes and solitarines, remembering *Salomons, Vae soli; woe vnto him that Eccle. 4. 10 is alone.*

And here I will also aduise the sinner which is troubled with these swarmes of euill thoughts to confer with some godly and learned Phisition, and to vse his counsell, for there is oft in the assault of such thoughts some mixture of some dis-temper in the body, which he that is wise in God, & desireth true rest vnto his soule



*The diuell  
hath leaue  
to tempt,  
not power to  
ouerthrow.*

will not, yea must not be carelesse of. And whereas in the frame of thy objection, thou saist, that if those thoughts be the suggestions of Sathan in thine heart, then the diuell hath already possession of thy heart, and thou art fully in his power, & it is too late to thinke of deliuering thee out of his hand. This is but a false phantasie, the fruit of thine owne feare, without any truth in it, for the diuell hath often leaue to tempt, when he hath no power to ouercome. Thou heardst euen now how hee had leaue to tempt the Lord *Iesus* in the wilderness, but he had no power to ouercome him. And thou knowest the historie of *Iob*. The diuell had leaue to tempt him, and that was limited leaue: hee was not able to touch a sheepes taile of *Iobs*, till God permitted him, and hee could not passe a step further then God allowed him: and whatsoeuer he did to *Iob*, either in his possessions, or in his owne bodie, yet had he no power ouer his mind to make him to blaspheme God, which was the diuels cheefest desire, & whereof he had accused *Iob* before. And thou knowest what *Iesus* saith of the Apostles, that

that the diuell made suite to winnow them as wheat, but hee interposed his praier for them, that their faith might not faile in the most hore and violent temptation. So that the diuell hath no power at all, either to trouble by tempting, or to hurt whom he troubleth. But as God in his holy wisdom giueth him leaue. Malice and desire to hurt aboundeth in that enemy, but power he must obtaine at Gods hands. And in thy selfe thou maiest see it plain by the very manner of thy trouble, that though he haue leaue by these thoughts to tempt thee, yet thou art not wholly in his power: for if hee had power to hurt thee with deedes, hee would not trifle the time with thee, to trouble thee with thoughts: for the diuell euer goeth as farre as his commission extendeth in doing hurt to the sonnes of men: hee hath no mercie and charitie to spare where he may do a mischiese.

And if he had as full possession of thee, *where hee* as euer hee had of any child of disobedience, yet were it not therefore too late *power, yet* to thinke vppon, and to seeke deliue- *deliuerance* rance out of his power. For the Apostle *may be bound for.* saith,

Ephes. 2. 2.

faith, that hee himselfe, and the Ephesians to whom he writeth, walked sometime, according to the course of this world, and after the prince that ruleth in the aire, euen the spirit that now worketh in the children of disobedience. He sometime preuailed in Paul and the Ephesians further then to molest them with vngodly thoughts, for they walked in their dgedes after his course, and yet they were deliuered out of his power, and made the faithful seruants and obedient sonnes of God. Indeed the Deuil is a strong man armed, that to his uttermost power keepeth those things that hee possesseth in peace: But the Lord

Luke 11. 22

Jesus saith in the Gospel, *When a stronger then hee commeth vppon him, and ouercommeth him, hee taketh from him all his armour wherein hee trusted, and divideth his spoiles.* And this stronger then Satan is our Lord *Jesus Christ*, who lea-  
deth euen captiuitie captiue, and by suffering death in his flesh, hath destroyed

Hosea 13. 14

death, as the Prophet speaketh: *O death I will be thy death, O graue I will be thy destruction.* And him also that had power of death to hurt vs withall, as the  
Apostle

Apostle saith, *That hee might destroy* Hebr. 2.14  
*through death, him that had the power of*  
*death, that is, the deuill.* And to what end  
 hath he subdued this enemy, but that  
 hee might diuide his spoiles, and set at  
 liberty those whom he held captiue: as  
 it followeth in the same place, *That he* Hebr. 2.15  
*might deliuer all them, which for feare of*  
*death were all their life time subiect to*  
*bondage.* Where wee see deliuerance  
 granted to them that the deuill had pos-  
 session of, and held in peace, as the spoils  
 that he had taken. And the same may be  
 seene by an other saying of the Apostle  
 writing to *Timothy, Instruct them with* 2. Timot. 2  
*meekenesse that are contrarie minded, pro-*  
*ning if God at any time will giue them re-*  
*pentance, that they may know the trueth,*  
*and that they may come to amendment out*  
*of the snares of the deuill, which are taken*  
*of him at his will.* Marke it, and make  
 vse of it; those whom the deuill hath  
 taken at his pleasure (are not such men  
 in his power) and whom he hath insna-  
 red with the cords of ignorance, and of  
 wickednesse, in the blindnesse and stub-  
 bornenesse of their hearts, those God

deliuereth and setteth free, bringing them to the knowledge of the truth, and to amendment of life. And doth it by the milde instruction of *Timothie*, that is, by the word of the Gospel, vnder the free ministerie whereof thou liuest happily in the bosome of the Church. The power of which word (if thou hearken vnto it) in ouerthrowing the power of Satan, and diuiding his spoiles, we may yet further see by that that is written in the Gospell. The Lord *Iesus* sent forth seuentie Disciples to preach the Gospel, sending them two and two together: and after their ministerie was fulfilled, *the Seauentie returned with ioy, saying,*

*Luke 10. 17 Lord, euen the deuils are subiect to vs through thy name. And he said vnto them, I saw Satan like lightning fall downe from heauen.* The preaching of the Gospel is a ministerie of power, it is the strong arme of God to destroy the kingdome of Satan. Where it is preached truely and diligently, the walles of Satans kingdome are vndermined, and when the people hearken vnto it, the deuill is cast out of them, and he falleth with violence

lence from his soueraignty ouer them, euen sodainly, as the lightning, which breaking forth in the East, is sodainely scene in the Weast. Therefore, if Satan had that full power ouer thee that thou fearest, thy diligent attendance to the Gospel preached, will surely worke thy freedome. Let *Iesus Christ* therefore find thee a diligent hearer in the Temple, and thou shalt find him a mercifull Sauiour in thy heart, and thou shalt bee freed from all power of that aduersary. And though he trouble thee with many wicked thoughts, yet thou shalt be as a prey plucked out of his pawes. And it pertaineth to the casting of this burthen vpon God, that thou do attend to the preaching of his word. And thereto ioyne thy humble and heartie prayer vnto God, and in due time hee will giue rest to thy soule from these euill thoughts.

## CHAP. XXIIII.

*An eight  
obiection:  
the Lawe  
curseth traſ-  
goeſours,  
and he is a  
transgreſſor  
therefore  
curſed.*

**Y** Et hath not our troubled sinner any conſtat peace: but hauing his eyes fixed vpon the Law of God, and hauing no power to looke vp to the Goſpel of peace, out of his feare he makes a new obiection, crying & ſaying, Doth not the Law of God accuſe euery transgreſſor, that abideth not in all that is written in that Booke to do it? And haue not I broken all the commandements of the law? Yes I haue broken them, in thought, word, & deed, and not onely out of ignorance, weakeneſſe, or vnaduiſedneſſe, but I haue broken, them boldly, proudly, contemptuouſly; therefore ſure I am that Gods curſe lyeth vpon me, I feele the weight and furie of it, and I am no heire of bleſſedneſſe.

*A fraud of  
Satan diſ-  
couered,  
with war-  
ning to take  
beede of it.*

Indeede here appeares the great malice and ſubtilty of Satan, which it be-  
hooueth all men to looke vnto with  
great care, and to take heede of it in  
the dayes of our peace and ſecuritie, he  
ſuffereth vs not to looke into the Law  
of

of God, lest from thence we might take any direction for the well ordering of our liues: but then hee driueth vs forward after the line of our owne lusts. And then, if we haue any remembrance of God, he onely suffereth vs to thinke vpon his mercy and goodnes, and beareth vs in hand, that we cannot do that euill, which hee will not forgiue, and therefore wee neede not greatly care what we doe; we shall repent in time, and all shall be passed ouer in mercie: & so maketh vs to abuse by contempt, the riches of the bountie, and patience, and long-suffering of God. And if wee haue any occasion to thinke vpon the word of God, he turnes vs away from the Law, and presently thrusteth into our mouths the promises of the gospel, and driues vs vpon that rocke of destruction, that the Apostle *Paul* speaketh of in these words, *What shal we say then? Rom. 6.1.*  
*shall we continue in sinne, that grace may abound?* The Gospel preacheth the mercy of God in *Christ*, to teach, that where sinne did abound deseruing damnation, there the grace of God in *Iesus Christ* aboundeth more by the forgiuenesse of  
that



Rom. 6. 2.

that sinne vnto saluation. Heereuppon manie that abuse the grace of God vnto wantonnesse, doe resolute to commit sinne more abundantly, that so grace in the forgiuenesse of their sinne might more abound. This wicked resolution of contemptruous sinners, hee reciteth with words of detestation, saying, *God forbid: how shall wee that are dead to sinne liue yet therein?* The true condition of a Christian man that shall find grace to the forgiuenesse of his finnes, is to bee dead to sinne, and no more to hearken to, and to obey the commandement of sinne, then a dead seruant can hearken vnto, and obey the commandement of his master: but to bee aliuē vnto God, that is, readily to hearken vnto, and diligently to obey Gods cōmandements, as a liuing seruant hearkneth vnto, and obeyeth the voyce of his master. And if this be the condition of Christians, then how shall they that by their profession are dead to sinne, liue in sinne, presuming that superabounding grace shal deliuer him from all danger? But vpon this rocke, in the time of our peace and securitie, doth the diuell seeke to throw

vs, keeping vs from all view and consideration of the Law (when wee haue most need to be brideled by it) and making vs with the wrong hand to take holde of the Gospel, when we haue no need of it, nor skill how to make anie right and holy vse of it : and by this meanes he doth in those dayes of securitie, intangle vs in many finnes.

And after, when he hath vs fast in his bands, hauing made vs guiltie of infinite transgressions, then hee seeketh leaue to set our finnes in order against vs, and to raise vp stormes of feare and terrour in our soules. And this leaue obtained, and these stormes raised, then hee withdraweth the Gospell from before our eies, and suffereth vs onely to gaze in the glasse of the Law, that by sight of our owne deformities, hee might altogether confound vs : and then he suffereth vs to haue no other remembrance of God, but of his iustice and seueritie. Then hee presents him vnto vs such a one as *Moses* describes him, saying ; *The Lord thy God is a consuming fire and* Deut. 4.24 *an ialous God.* And such a one as the hypocrites in *Sion*, in the day of their feare conceiue

Esa. 33. 14

conceiue him to be, when they say, *Who among vs shall dwell with the denouncing fire? who among vs shall dwell with enduring burnings?* And then he suffereth vs not to think vpon any word of God, but the condemning Law, the accusing Law, the killing letter: then he remoueth from vs all remembrance of the gracious Gospel, of the free, liberall, & faithfull promises, and of the mercifull mediator, and sweet Sauior *Iesus Christ*. Then he telles vs, we haue no right to any of those things, they belong to the Saints, to the righteous, to penitent sinners, not to such bold contemners as wee are. And then he maketh vs object against our owne soules, as the troubled sinner heere doth, that the Law without fauour accurseth transgressors, that wee without measure haue transgressed the Law, and that therefore without remedy we are accursed creatures. But let vs see how wee may relieue the affrighted soule of this sinner, and against this objection, teach him, with comfort, to cast his burden vpon the Lord.

*An answer  
to the eight  
objection.*

Thine eye is vpon the Law: I mislike it not. The Law shall make thee a full amends

amends for al this feare that it puts thee into. *Paul* writing to the *Galathians* speaketh thus of the Law; *The Law was* Gala.3.24.  
*our Schoolemaister to bring vs to Christ,*  
*that we might be made righteous by faith.*  
 This Law that accurseth thee with such rigour and seuerity, euen in that curse serueth as a Schoolemaister to instruct thee, by driuing thee from all liking of thine owne waies, to seeke thy iustification by *Iesus Christ* that died for thee. As the tempest by Sea maketh men flie with all speed and skill to safe harbour; and as a storme by land maketh men flie with all possible haste into the house: Euen so the thundering of the Law denouncing curses against transgressors, maketh them with all speed and skill to flie vnto *Iesus Christ* our Sauionr, who onely is the sure harbour, and house of rest and safetie, to all poore and weather-beaten and distressed sinners. To him truely, and in the first place, belong those words of the Prophet, *That* Eia.32.2.  
*man shall bee as an hiding place from the*  
*wind, and as a refuge for the tempest, as*  
*riuers of water in a dry place, & as the sha-*  
*dow of a great rocke in a weary land.* And

as hunger and thirst kindle a desire of meat and drinke, and as paine and sickness felt and knowne, kindleth a desire of the counsell and helpe of the Physician, so feare and anguish wrought in our hearts by the rigorous sentence of the Law accursing vs, kindleth in vs a desire to flie vnto this man, euen the man *Iesus Christ*, our hiding place, our refuge, our fountaine of liuing waters, our shadow that refresheth: that in him we might find defence against the storme of curses that the Law powreth downe vpon vs. Be not therefore afraid of the Law, but be aduised by it, and confessing thy sinnes, flie, as the Law compels thee, vnto *Iesus Christ*, who as the Apo-

1. Pet. 2. 24 flie Peter saith, *His owne selfe bare our sinnes in his bodie on the tree, that we being deliuered from sin might liue in righteousness, by whose stripes ye were healed.*

Turne thee therefore from the rigorous face of the Law, to the farre more cheerefull countenance of *Iesus Christ*, and behold him hanging vpon the tree, where he suffered for sinnes, not for his owne (for in him was no sin, nor guile in his mouth) but for thy sinnes imputed

to him, as the Prophet *Esay* teacheth vs, saying, *All wee like sheepe haue gone astray, we haue turned euery one to his owne way, and the Lord hath laid vpon him the iniquitie of vs all.* Look therefore from the Law that was giuen by *Moses* vnto *Iesus Christ*, by whom grace and trueth are reuealed: behold him sweating in the Garden, till droppes of blood fell from him to the ground: behold him scourged with whippes, and crowned with thornes, till the blood issued from all parts of his body: behold him nailed to the tree, there reuiled most disdainfully by the Priests and all the people: heare him crying out vnder the weight of thy sinnes; and of Gods displeasure indured for them, *My God, my God, why hast thou forsaken me?* Behold him giuing vp the Ghost, & his life search, whether it were departed from him or no, with a speare. Then O troubled sinner, then did he sustaine the curse of the law, when he was made a curse for vs, as Saint *Paul* teacheth saying, *Christ hath redeemed vs from the curse of the law, when hee was made a curse for vs. For it is written, cursed is euery one that hangeth on tree, that*

*Esay. 53. 6.*

*Mat 27. 46*

*Gal. 3. 13.*

*the blessing of Abraham might come on the Gentiles through Iesus Christ, that we might receiue the promise of the spirit through faith.* Dooth the law thunder out curses, *Iesus Christ* stepped in betweene the law and vs, and receiued the stroke of that curse vppon his owne head, whereof he gaue all the world assurance, when he humbled himselfe to the death of the crosse, which manner of death was by a particular sentence of the law, pronounced accursed: and why should the law threaten againe the curse of God against thee, which alreadie before, it hath not onely pronounced but executed vpon another for thee? Thou art discharged from the curse of the law, in the curse that *Christ* sustained for thee: yea thou art so fully discharged of the curse, that in place thereof thou art made heire of the blessing promised to *Abraham*, for so are the Apostles wordes, *That the blessing of Abraham might come on the Gētiles through Iesus Christ.* Now this blessing of *Abraham* is the firme fauour of God to bee our God, according to the couenant which hee made with *Abraham*, and his seede after him  
in

in their generations for euer Which seed is not to be accounted by carnall birth, but by spirituall faith, without regard of lineal discent in bloud, for god is able of the stones, (that is, of the heard & stonie-hearted Gentiles) to raise vp children vnto *Abraham*. For which cause it was said vnto him, *In thy seed shal all the nations of the earth be blessed.* By seed in this place, he meaneth the *Messias*, the redeemer that came of *Abraham*, *Isaack*, *Jacob*, *Indah*, & *Dauid*: and in him all nations (without respect of persons) beleeuing in him, as *Abrahams* heires, walking in the steps of his faith; shall become blessed by inheriting the covenant, euen Gods fauour according to the covenant, and thou among the rest.

Feare not therefore the sentence of the law, but from the law turne thy face to *Iesus Christ*, and the feared curse shall not fall vpon thee. Reuerence the law as it teacheth a rule of life, and feare it not as it pronounceth sentence of death. God made his sonne vnder the law to redeeme them that were vnder the law. And the same sonne of God is called by *Saint Paul*, *The end of the law for righteousness* Rom. 10. 4



ousnes, vnto euery one that beleueth. If therefore being in the hands of the law, thou wilt looke vnto *Iesus Christ*, thou hast attained to the end of the law, and so art no more vnder the lawe, but vnder grace. And remember what *Iesus Christ* hath said in the Gospell, *As Moses lifted vp the serpent in the wildernes, so must the sonne of man be lift vp, that whosoener beleueth in him, might not perish, but haue eternall life.* Looke vp therefore vnto that serpent, lift vp vpon the tree of the crosse, and the sting of death which is thy sinne, and the strength of sinne which is the law, shall neuer hurt thee. Against all danger of death of sinne, and of the law, heare what the Apostle saith, *Thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Christ.*

Iohn. 3. 14.

1. Cor. 15.  
57.

## CHAP. XXV.

A ninth objection. He cannot pray therefore shall not speed.



ALL that is hitherto spoken cannot giue peace to this troubled minde; but as one waue followeth another in the sea, so one feare followeth another in his heart, and  
new

new feares afford new obiections. Now he pleadeth thus against himselfe, I haue no reason to hope for mercy, for I haue no heart to pray for mercy. I want all things that pertaine to true praier.

First I haue no God to praie vnto, that will lend any care to my praier. I find this saying of Gods, recorded by *Esay*, *Esay. 1. 15.* *When you shall stretch out your hands, I will hide mine eyes from you: and though ye make many praier, I will not heare, for your hands are full of blood.* By blood he meaneth foule and bloudie sinnes, my hands are full of this blood, for my sins are many, therefore if I should lift vp my hart with my hands vnto god in the heauens, he will neither behold the stretching out of my hands, nor heare the desires and grones of my heart. Also I find this saying of the Prophet, set down as a rule, that shall stand. *Your iniquities haue* *Esay. 59.* *seperated betweene you and your God, and your sinnes haue hid his face from you, that he will not heare.* Iniquitie seperateth between God and vs; I am full of iniquitie, therefore there is a wall of seperation shutting him out from mee, and mee from him. And sinne causeth him so to

turne away his face that hee will not heare, but I am guiltie of innumerable sinnes, therefore God hath hid his face from me, and hee will not heare. How then can I pray, seeing I haue no God that will lend any eare to my praier?

Secondly, I haue no mediator in whose name to pray, and for whose sake I may hope to be heard when I pray. For men and Angels, whom some do make their mediators, are no mediators: the Apostle saith, *There is one God, and one mediator betweene God and man, which is the man Christ Iesus.* This saying excludeth all other mediators. And the only mediator, the man *Iesus* is no mediator for me: for I haue denied him, and he hath said, *Whosoever shall denie me before men, him will I also denie, before my father which is in heauen.* And I am sure that I haue denied him before men, if not in words, because these daies of peace haue giuen me no cause so to doe (which I know I should haue done, if daies of persecution had vrged me) yet I haue denied him by my deedes. The Apostle hath this saying of the men of his time, *Titus, 1. 16. which is most true in mee, They professe* that

*they know God, but by workes they denie him.* Hee may bee denied by vngodly workes, but I am ful of vngodly workes, therefore haue I denied him before men. And hauing thus denied him, hee must and will denie me before God. So haue I no mediator.

Thirdly, if I should offer to pray, I must pray without any promise: but so to doe were to pray idly, for then only doe men pray according to the will of God, and with comfort to be heard in their praiers, when they ground their praiers vpon the promises of God. But I neuer tooke heede to the promises of God, and at this time I cannot call them to remembrance, and if I could call them to remembrance, I were neuer the better, for God is not bound to performe his promises to any, but to them alone, that out of their loue to him strue to keepe his commandements. For *Moses* thus speaketh of him, *Thou maiest* Deut. 7. 9.  
*know, that the Lord thy God, he is God, the faithfull God, which keepeth couenant and mercy vnto them that loue him and keepe his commandements, euen to a thousand generations. If any loue not the*

Lord, out of his loue to keepe the commandements of the Lord, hee can make no claime to the couenant of God, or to any promise of his; neither is God bound in his truth and faithfulnessse to performe any promise to him: but such a one am I, that haue not loued the Lord, nor out of loue studied to keepe the commandements of God, but haue broken them all, therefore I haue no promise to ground my praiers vpon, and for that cause I cannot pray.

Fourthly, I know not how to pray, how to begin, and how to make any proceeding: and if at any time I incline my heart to pray, I am disturbed I know not how, and other thoughts draw away my minde. While I thinke to aske forgivenessse of finnes, my minde runneth out into a wilde remembrance of my finnes, with much pleasure to thinke vpon them. While I thinke to pray for grace to assist mee against the power of sinne, the lusts of my heart call back my thoughts, and I am deuising how I may compasse it to commit sinne, and my will wholly inclineth that way. While I thinke to pray for the inheritance of heauen,

heauen, my loue to this world carieth away my minde, and I am studying how I may winne the pleasures and preferments thereof. And euer my good desires that should lead my minde, are crossed and put downe by my bad desires, and I cannot raise vp, or if I raise it, I cannot hold vp my heart to God and holy things with any staiednes, I know what is requisite vnto praier by the Appostles words. *Pray alwaies with all manner supplication in the spirit, and watch therevnto with all perseuerance.* Eph. 6. 18. If I pray, it is with my lips, I doe not make supplication in the spirit; and to watch vnto praier, that is diligently to attend with all the powers of my soule, without either drowfinesse, fainting or wandering of my thoughts, is most farre from me. And being so vnskilfull, and so vnable to pray, how can I pray, to preuaile by my praiers?

And lastly (which is my greatest mischief) when I thinke to pray, or when I doe pray, or when I haue praied, there is something within mee, that giueth mee my answer, as soone as I haue praied, and sometime before I haue praied, and I am farre

farre from attending vpon God, till hee doe giue mee answer, as if I did not pray vnto God, but rather vnto my self. The Psal. 37. 7. Prophet *Dauid* saith, *Wait patiently vpon God, and hope in him* : the meaning whereof I take to be this, when we haue shewed our desire vnto God in praier and supplication, that then we should hope in him to receiue a gracious answer, and wait patiently for that answer, till it please God to shew vs mercy in his appointed time. I doe not so, I haue neither hope nor patience to wait vpon his hand, but mine owne heart maketh answer without God; And that answer is alwaies a negatiue answer, a flat deniall, a plaine repulse. So that I haue lesse hope, and lesse comfort in and after my praier, then before I praied, and where others finde themselues much eased in heart, after they haue by praier powred out their desires into the lap of God, I am much more troubled, esteeming euen my praier to be turned into sinne: all these things together make me most vnable to pray.

*Answer to  
the ninth  
obiection.*

This is a grieuous obiection : but in framing this obiection the troubled sinner

er fareth like a blinde man in an vnknownhouse, who wandering without a guide, goeth hee knoweth not whether, and stumbleth often vpon the same threshold: so doth he in seuerall branches of this obiection stumble at the same offences that haue beene answered and taken away before. But let vs lend a hand to bring him into the way.

First he saith he cannot pray, because he hath no God to pray vnto, that will lend an eare of hearing to the praier hee makes, because hee hath sinned against God. And yet hee was taught before, that leaue was giuen him, yea that hee was commanded to pray vnto God, euen for the forgiuenesse of those sinnes, that made the separation betweene him and his God: and also that God had promised to forgiue those sinnes yea all sinnes without exception. And whereas he objected against the commandement of praying for forgiuenesse, that it pertained not vnto him that could not call God his father; and against the promise of forgiuing, that it pertained not vnto him, that was no *Israelite*. These things were answered and remoued, and it was clearly



clearly proued vnto him that God was his father, and therefore hee might and ought to pray for forgiuesse: and that he was an *Israelite*, of the seed of *Abraham*, and of the household of faith, and therefore God had promised vnto him forgiuenesse of sin. And while these things stand good, how can he say that he hath no God that will heare him, because hee hath sinned against him. Let him remember what *David* saith vnto God in one of the Psalmes, *Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou maiest be iust when thou speakest, and pure when thou iudgest.* Here is a true confession, that he had sinned against God. Doth hee therefore thinke that he hath no God to pray vnto, that will lend him an eare of hearing? What is that whole Psalme but a praier vnto this God? In the first verse hee praiceth thus: *Have mercy vpon mee o God according to thy louing kindnesse, according to the multitude of thy compassions put away mine iniquities.* In the second verse hee praiceth thus, *Wash mee thoroughly from mine iniquity, and cleanse me from my sinne.* In the seauenth verse hee praiceth thus,  
*Purge*

Psal. 51. 4.

vers. 1. !

vers. 2.

*Purge me with Hisop, and I shall be cleane, verl. 7.*

*wash mee and I shall be whiter then snow.*

And so in many other parts of this

Psalme. So that it appeareth by *Davids*

praiseth, that our sinners rule faileth,

pleading that hee hath no God to pray

unto, that will lend an eare to heare his

prayer, because hee hath sinned against

him; for *David* praied vnto that God,

not doubting of gracious hearing, a-

gainst whom he freely confessed that he

had sinned, and sinned grievously. And

whereas in some places of scripture by

our afflicted sinner remembred, and in

diuers other, the holy Ghost telleth vs

that God will not heare sinners, and hi-

deeth his face from them; they are to be

vnderstood, as spoken of impenitent

sinners, that take pleasure in sinne, and

continue in it, refusing to turne from

their sinne vnto God, and yet presume

that all shall be well, and that God can-

not deny their requests. Like them spo-

ken of by *Jeremy* the Prophet, *Will you*

*steale, murder, and commit adultery, and*

*sweare falsely, and burne incense vnto Baal,*

*and walke after other Gods whom ye know*

*not, and come and stand before mee in this*

*house,*

[er. 7. 9.]

Mich. 3. 9.

house, whereupon my name is called, and say we are delinerea, though we haue done all these abominations. And like them spoken of by the Prophet Micha, *Heare this I pray you, ye heads of the house of Iacob, and Princes of the house of Israel, they abhor iudgement, and peruers all equity: they build up Sion with bland and Ierusalem with iniquity. the heads thereof iudge for rewards, and the Priests thereof teach for hier, and the Prophets thereof prophecy for mony: yet will they leane upon the Lord, and say, is not the Lord among vs? no euill can come vpon vs.* Such men there are in the world, that flatter themselves in their sinnes, and when they heare the iudgements of God denounced against sinne, yet for the pleasure they take in sinne, and for the gaine they make of sinne, they will continue in it, and not leaue it, and thinke with praiers and some other outward humiliations to blow away as a fether or some light thing, the iudgements and wrath of God, These are the men that haue no God, because they depart away from God by their owne wickednesse; these are the finners whom God will not heare,

heare, because they delight more in sin  
 then they do in God. But the humble,  
 the penitent, the broken-hearted sinner,  
 to whom his sins are his burden, a dis-  
 pleasing burden, from which hee desi-  
 reth to be deliuered, as our sinner doth  
 this day. He that is grieued for his sins,  
 that hateth and abhorreth them, and if  
 hee might once get cleere from his sins  
 past, intendeth no more to be acquain-  
 ted with them, and esteemeth them as  
 his plague and his death. Him the Lord  
 most willingly, and with delight heark-  
 neth vnto. The Prophet saith, *The sacri-* Psal. 51. 17.  
*fices of God are a contrite spirit, & a con-*  
*trite and a broken heart, O God, thou wilt*  
*not despise.* So that thou wert neuer so  
 fit indeede to pray, as now thou art  
 with thy contrite and broken heart; thy  
 prayers now will be a sweet and pleasing  
 sacrifice to him. He is thy God, and wil  
 most readily heare thee.

Secondly, hee saith hee hath no Me-  
 diator, in whose name to pray, and for  
 whose sake hee may hope to bee heard.  
 And yet remembreth the words of  
 Scripture that call *Iesus* the *Mediator*  
*betweene God and man.* Those verie  
 words

*That bee  
 bath a me-  
 diator in  
 whose name  
 to pray.*

Hebr. 7. 25

words prooue thou hast a Mediatour, euen the same *Iesus*, except thou wilt deny thy selfe to be a man; for hee is Mediator betweene God and man, and therefore mediator betweene God and thee, if thou be a man. So that to say thou hast no mediator in whose name to pray, and for whose sake thy praier should be accepted, is but an vnthankfull speech put into thy head without any good ground; for *Paul* saith of *Iesus*, that *hee euer liueth to make intercession for vs*. Yet our afflicted sinner thinketh he hath reason to say so, because he hath denied *Iesus* before men. And did not Saint *Peter* deny the Lord *Iesus* before men? and yet hee after praied and was heard in the Mediators name, because hee stode not in his deniall, but repented. Yet thou hast not denyed him in words before men as *Peter* did. That thou thinkest to bee no aduantage to thee, and referrest it to the daies of peace, not vrging thee, rather then to the constancie of thine owne heart (thou louest to bee thine owne accuser) and what thou hast not done in words, thou thinkest that thou hast done in workes,  
by

by them thou hast denied him, while thou didst not liue like a Christian. But must it therefore follow, that he is now no Mediator for thee, and will deny thee before his Father in heauen? Knowest thou not what *Iohn the Baptist* saith of him; *Behold the Lambe of God* *Iohn 1.29* *that taketh away the finnes of the world.* He himself when as an vnspotted Lamb he was sacrificed for thee, tooke away, and by the vertue of that sacrifice, still taketh, and euer taketh away thy sinne: where is now that reall deniall of thine, when those finnes, in which thou didst deny him, are done away? Yea thy sins are so farre from making him no Mediator, no Reconciler, that for thy finnes he is thy Mediator and thy Reconciler. The Euangelist *Iohn* saith, *If any man* *I. Iohn 2.1.* *sinne, wee haue an aduocate with the Father, Iesus Christ the iust, and hee is the reconciliation for our finnes, and not for our finnes onely, but also for the finnes of the whole world.* Wee haue an aduocate with the Father to pleade our cause. When? *If any man sinne.* And he is our reconciliation that brings vs againe into fauour, and makes our peace. For

A a                      what?

what? For our finnes. And who is this Advocate with God the father? who is this reconciliation for our finnes? *Iesus Christ the Iust.* Where is now the deniall of thy workes, that should make *Iesus Christ* to be no Mediator for thee, that should make him deny thee before his Father in heaven? Hee taketh away those finnes: Hee is thy reconciliation for those finnes. Repent of those thy finnes, and feare not to pray to God in the name of *Iesus*.

*That hee  
hath the  
promises of  
God to  
ground his  
prayer upon*

Thirdly, he saith hee hath no promises whereon to ground his prayers. And without promise to pray vnto GOD, were to make idle and vnsable prayers, That is most true. But who told him that Gods promises, which are made to all, belong not vnto him. This point was handled before, when he objected, that Gods promise for the forgiveness of his finnes, belonged not to him that was no *Israelite*. And it was then prooued, that all Gods promises belong to the seed of the righteous: the Apostle *Peter* saying, *The promise is made vnto you, and to your children.* So that if it were a prooued truth, that thou thy selfe wert vnright-

*Act. 2. 39.*

unrighteous, and in thine owne right, thou couldest make no claime to any promise of God: yet seeing thou art a child of the righteous, a child of believers, in the right of thy parents thy progenitors, thou maiest make claime to the promises of God, and vpon thy repentance and conuersion they shal be performed to thee. And if this title contents thee not, claime them in the right of *Iesus Christ*, of whom the Apostle saith; *All the promises of God, in him are yea, and are in him Amen.* That is, to every one that commeth humbly and reuerently vnto GOD, in the name of *Iesus Christ*, seeking mercy and grace, mercy and grace shal be granted according to the promises of God, whose truth pertains to them that are in *Christ Iesus*, and come vnto God by him. But thou dost not now remember any of Gods promises, neither didst thou heretofore take heed vnto them, when thou heardst them, to lay them vp in the treasury of thy heart, against the times of need. Indeed this was thy fault, which being now seene, must heereafter be amended. Hencefoorth hearken vnto

Aa 2

them,

*2. Cor. 1. 20*



them, and when thou hearest, lay hold vpon them, and treasure them vp more carefully, for hee is the happy man and blessed, that heares the word of God and keepes it. But though thou hast them not in the store-house of thine heart, and canst not find them there: yet there is an other store-house wherein they are laied vp, and where thou maiest readily finde them, and that is the booke of holy Scriptures. *Iacob* in *Canaan* had his priuat store-house wherein prouision was laid vp for him, and his familie: and other men likewise had their priuate store-houses, for their priuate prouision: but when the yeares of famine came, and prouision failed in mens priuat store-houses, then the publique store-houses of *Ioseph* in *Egypt* were opened, and al men fetched thence what they needed, and especially *Iacob* and his family was from thence supplied. Euen so for euery mans priuate comfort, his owne heart is his store-house, in which he that is wise wil treasure vp the promises of Gods mercie to saue the necessities of soule in times of seare: but if there come such yeares of  
famine,

famine, such daies of distresse, that the  
prouision in the priuat store house of the  
heart will not serue the turne, send to  
the store-houses of the Scripture. The  
Lord Iesus saith, *Search the Scriptures,* Ioh. 5. 39.  
*for in them you thinke to haue eternall life,*  
*and they are they that testifie of me.* There  
shalt thou finde the large promises of  
Gods mercie, vpon which thou maiest  
with much comfort ground thy praiers,  
all holie Scripture is written for our in-  
struction and comfort, and it should be  
thy sinne and vnthankfulnesse to God,  
and treason against thine owne soule, to  
neglect in this time of feare to search for  
these promises in the Scriptures. And  
whereras thou saiest that Gods promi-  
ses belong to them that loue him and  
keepe his commandements, and to no  
other: and thou hast not loued him,  
thou hast not kept his commandements;  
learne to amend this errour of thine  
heart and of chy life. Amend the error  
of thy heart and loue the Lord, amend  
the error of thy life, and keep the com-  
mandements of God; so shall all this  
feare weare away, and thou shalt with  
much strength of faith ground thy  
A a 3 praiers

prayers vpon Gods promises.

*Hee is  
taught  
how to  
pray.*

Fourthly, he saith he knowes not how to pray. I beleue it; oft-times Gods deare children are so astonished with the burden of their trouble, and euen with this burden of sinne, affrighting their soule, that they know not how to pray. *Hezekiah* saith of his astonished soule in the time of his sicknesse: *Like a Crane or a Swallow so did I chatter, I did mourne as a Dove: mine eyes were lift vp on high: O Lord it hath oppressed mee, comfort mee.* The sorrow of his heart did so oppresse his soule, that though he remembered God, and looked vp vnto him, and had all his desires waiting vpon the hand of God, yet he was not able to pray in any distinct manner like a well aduised man, his praying was all out of order, it was more like the mourning of a Dove, and more like the chattering of a Swallow, then like the holy and orderly praiers of a wise and godly man. And *Rom. 8. 26.* *Saint Paul* doth affirme it to be a more common thing and vsuall withall the seruants of God in times of affliction, saying: *Wee know not what to pray as we ought.* They know not what to aske nor

in what order to aske. And this being  
so common among Gods children, shal  
thou bee afraid to be a suitor vnto God,  
because thou knowest not how to pray?  
that thou therefore be out of comfort?  
if thou canst not pray distinctly and or-  
derly, yet (lifting thine eyes vp on high)  
with *Hezekiah* charter like the Swal-  
low, inburne like the Dove: Weepe  
with the Apostle *Peter*: We read not in  
what words hee prayed, but wee read in  
what bitterness of heart hee wept. Let  
thy teares flow where thy words can  
make no free passage. Saint *Barnard*  
callethe the teares of sinners the wine of  
*Angels*. And concerning the true vi-  
gour of prayer; Saint *Augustine* in one  
place sayeth it stands more in teares then  
in words; for instructing a certaine rich  
Widdow how to pray vnto God, a-  
mong other words hee hath this saying.  
*Plurimum hoc negotium plus gemitibus*  
*quam sermonibus agitur, plus silet quam*  
*loquitur.* This businesse of prayer for the most capis. 19.  
part is performed rather with gronings  
then with words, with weeping then with  
speech. Let God therefore heare thy sighes  
and grones, let him see thy teares, when

Ser. 30. in  
cannica.

Ad probum  
epist. 121.

Jer. in  
Isai.

Rom. 8.26.

thou canst not shew him thy desire in words: water thy couch with teares, as did the Prophet, and God will gather vp and put euery drop into his bottell; thus doing, when thou thinkest that thou hast not praied, thou hast praied most powerfully. For as Saint Ierome saith: *Oratio deuum lenit, lacrima cogit: Praier gently moueth God, teares forcibly compell him.* He is allured as it were and won with the words of praier to heare vs, but with the teares of a contrite heart he is drawn and inforced to heare and helpe, where otherwise hee would not. And in this affliction growing vpon thy heart, because thou knowest not how to pray, heare a notable comfort that the Apostle giues thee, saying, *The spirit helpeth our infirmities, for we know not how to pray as we ought, but the spirit it self maketh request for vs with sighes that cannot be expressed.* Where thine owne strength and wisdom faileth in this seruice of praying vnto God, there the wisdom and power of Gods spirit kindleth in thee strong desires, and earnest longings after the mercy of God. And the meaning of those desires and longings

God

God perfectly vnderstandeth, and needs  
not to bee informed by thy words. So  
that though thou canst not pray as thou  
wouldest to doe, yet that seruice goeth  
forward well, while thou hartily desirest  
Gods fauour. Of which desire in thee,  
there needeth no other argument, but  
the grieffe of thine owne heart,  
being in thy sin cause of Gods displea-  
sure, and that other thoughts come in-  
to thine heart, when thou bendest thy  
life to pray, maruaile not at it, neither  
therefore be so farre discomforted, that  
thou shouldest giue ouer praying, but  
strive the more to pray, and to watch  
therunto in the attendance of thy  
thoughts, and lift vp thine heart vnto  
God, and keepe it with all thy care,  
looking still to him. These thoughts of  
thine heart partly arise from thine owne  
weaknesse and corruption, that art more  
fit for any thing, then to attend with set-  
led reuerence vpon God. And partly  
they are mustered together, and thrust  
in vnseasonably into thine heart by the  
wicked enemy, that would not haue thee  
pray, because he knoweth that the mer-  
cy of God is most easily obtained by  
heartty

harty and constant praier: therefore hee  
 seekes to hinder thee in that businesse;  
 that thy mind being, occupied about o-  
 ther cogitations thou might est let fall  
 to the ground the petitions that thou art  
 offering vnto God; But the more hee  
 seeketh to trouble thee, the more ear-  
 nest be thou in praier: remembring that  
 saying of our blessed Sauour, giuen for  
 a warning to his Disciples, *Watch  
 and pray, that yee enter not into tempta-  
 tion.*

Mat. 26. 41

*Warning to  
 take heed  
 of giving  
 himselfe any  
 answer.*

Lastly, hee is offended and discour-  
 aged in his praying by an intruded an-  
 swer that offereth it selfe presently after  
 his praier, and sometime before his prai-  
 er be either ended or begun, not suffe-  
 ring him to wait patiently vpon God,  
 and to hope in him: and this intruded  
 answer is alwaies vncomfortable, it  
 comes euer in the negatiue and repul-  
 siue forme; whatsoeuer hee hath praied  
 for, or intendes to pray for, it tels him,  
 he shall not haue, he cannot haue, hee is  
 not worthy to haue, hee must not looke  
 to haue, the iustice of God will neuer  
 grant it vnto him: Which answer is no-  
 thing else, but (if I may so speake) the  
 smoke

looke of those fiery dartes of Sathan; whereby he hath set the ppoore mans conscience in combustion, bringing his sins to remembrance, setting before him the wrath of God kindled by those finnes, and from hence extracting and drawing this heauy conclusion, looke for no mercy where thou hast deserued so much wrath. It is no other then a very proof of his disease, the fruit of his owne fault ouer hastily answering himselfe, not tarying to receiue answer of God; thus he must take especial heed off, that forasmuch as hee maketh praier to God and not to himselfe, he waite for his answer from God, and receiue none from himselfe, and if his heart will be foolish to suffer any such vncomfortable answer vnto him, that hee reiect it, and wait on the hand of heauen, About this point the sonnes of men erre very dangerously, and faile in extremities, and few or none can keepe the right meane, to expect and receiue their answer from God. While men liue carelessly in sinne, and prouoke God every day, if they chance to offer any petition to heauen, or by any meanes be occasioned to thinke vpon  
on



- on answer of their hopes from heauen,  
they euer boldly answer themselves  
with promise of all prosperity, though  
in iustice it cannot be, like vnto the man  
whom God complaineth of saying, that  
 Deu. 19. 29. *Hearing the words of the curse, blesteth  
himselfe in his heart saying, I shall haue  
peace, though I walk according to the stub-  
bornesse of mine owne heart.* God giues  
no such answer to such men. It follow-  
 Verse 20. *eth in the same place; The Lord will  
not be mercifull vnto him.* Blessings be-  
long to them that feare God, not to  
them that contemne him. He that inqui-  
reth for Gods will reuealed in his word,  
shall finde another answer belonging to  
the petitions and hopes of such men.  
The threatnings of Gods iudgements are  
all denounced against them, as in the  
fore-remembred place of Deuterono-  
 Deu. 19. 20 *my; The wrath of the Lord, and his lea-  
lousie shall smoke against that man, and  
euery curse that is written in this booke  
shall light vpon him, and the Lord shall  
put out his name from vnder beauen.* On  
the other side, when men are humbled  
in the sight of their sins, and haue great  
remorse in their hearts, if they powre

out any sighes and grones vnto God in their praier, and by any meanes be occasioned to thinke vpon answer of their desires from heauen, they euer fearefully answer themselues, like those men spoken of by the Prophet *Ezechiel*, that say, *Eze. 33. 10.*  
*If our transgressions, and our sins bee vpon vs, and we are consumed because of them, how shall we then live?* That is, our sins deseruing death, and those being now laid to our charge, and the hand of God being heauy vpon vs for them, there is no hope of life. God giues no such answer to contrite hearts, and to humbled spirits, he doth not so reiect the deiected man. He that inquireth for Gods will reuealed in his word, shall finde another answer of comfort and health appointed for them, the promises of mercy runne all vpon their side. The Prophet *Moses* speaketh these words vnto the people, *Deu. 4. 30.*  
*When thou art in tribulation, and all these things are come vpon thee, at the length, if thou returne to the Lord thy God, and bee obedient to his voice (for the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the conenant of thy fathers*

*fathers, which bee sw are vnto them. Vnto this I might ad many promises of like nature, assuring health and comfor vnto humbled spirits, that seek mercy at the hands of God with teares, and sighes, and grones, their hearts refusing to take ioy and delight in any thing, till they may recouer againe Gods fauour, and once againe see the light of his countenance. David commendeth God by this gracious propertie of comforting such*

*Psal. 145. 14 deicted creatures, saying. The Lord upholdeth all that fall, and lifteth vp all that are readie to fall. And in another place.*

*Psal. 147. 3. He healeth those that are broken in heart, and bindeth vp their sores. Pray thou therefore vnto God in the name of Iesus Christ, and pray with comfort of heart: and when thou hast made request vnto God, accept no answer but from God. First hee answereth comfortably in his word, to all such as thou art, comming vnto him. With that first answer appease thy troubled minde, till God in his rich mercy, by his deed of deliuerance, giue thee a further answer. Obserue these rules, and if thou wert at this present in as bad taking as the Ephesians were*

appear the first, of whom Paul speaketh thus, *Ye were at that time without Christ* Ephe. 2. 12  
*and were aliened from the commonwealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the world.* Yet thou shalt shortly become as they became afterwards, of whom it is said in the next words, *But now in Christ Iesus, ye which* Ephe. 2. 19  
*were farre off, are made neare by the blood of Christ.* And a little after, *Ye are no more strangers and foreners, but Citizens with the saints and all the household of God, and are built upon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the cheefe corner stone.* Here is a change worthy to be obserued, they which were without God, without Christ, without hope, and strangers from the communion of Saints, are made the Sonnes of God, the Disciples of Christ, the heires of the promises, and Citizens of heauen, filled with all hope, & grounded vpon that foundation of trueth against which the gates of hell shall neuer preuaile. Put away therefore all these offences, the Lord is thy God his eare will harken vnto thee: *Iesu Christ is thy*

thy mediator, pray in his name: the promises of God in him are, Yea, and Amen: thou shalt find them in the scriptures. And when thou knowest not to pray, powre out thy heart vnto God in sighes and teares and grones: repell wandring thoughts when thou praieest, and lift vp thy mind vnto God, and trust in him when thou hast praied, waiting patiently for his answer. These things doe with all cheerefulness as thou art able, and the God of peace shall send thee peace.

## CHAP. XXVI.

*A tenth  
objection,  
hee is forsaken  
be is  
lost, he is a  
reprobate.*

**Y**ET is not the mind quiet, nor indeed can be, till God bring the temptation to an issue, & remoue his burden. In the meane time, though he cannot charge himselfe out of any reason, yet hee ceaseth not to charge himselfe out of feare, and saith, that this condition is not doubtfull and questionable, whether hee may obtaine mercy or no (if it were no worse, there were some hope) but his condition is certainly euill & miserable; for saith he,

I am forsaken of God, I am a lost child,  
the very sonne of perdition, and I am a  
reprobate, a far more vile sinner then  
many reprobates, and therefore you la-  
bour in vaine that offer comfort to me,  
and that take so much paine to answer  
my obiections: you may well deuise an-  
swers before me and other men, but they  
are vnanswerable before the iudgement  
seate of God, where I must appeare for  
my sinne.

Ah Lord God, whereof thou knowest *An Apost*  
we be made, thou vnderstandest that we *prophe*  
are but dust: & wilt thou permit so weak *God.*  
creatures to be assaulted with so strong  
temptation: yea Lord, thou wilt, to thy glory  
thou wilt, that thy power may be made  
perfect through weaknes, and that the  
sufficiencie of thy grace may be knowne  
by helping, & that thou maist be found  
worthy of that honorable name, that the  
Apostle giues thee, calling thee, *The fa-* *2. Cor. 1. 3.*  
*ther of mercies, and God of all comfort.*  
Helpe therefore with thy mercy, helpe  
with thy comfort, instruct me to speake  
thereof; and giue to this afflicted sin-  
ner the powerfull feeling thereof, to  
whom now I turne my speech in thy name,

B b

Is

Answer to  
this tenth  
obiection.

In this temptation I hope the deuill hath spit his last poison. If this brunt may be indured and ouercome, I hope peace wil grow speedily, by the blessing of the God of peace. And for answer vnto this obiection, first I say. That if these words had beene spoken by the Lord himselfe, I would haue stood astonished at the hearing of so fearefull a sentence: I would haue kept silence for reuerence of the speaker, and without reply I would haue laied my hand vpon my mouth, and haue glorified God in his iudgements, & I would haue said vnto him as *Iob* said; *Behold I am vile, what shall I answer thee? I will lay my hand vpon my mouth: once haue I spoken, but I will answer no more; yea twise, but I will proceed no further.* But I doe vnderstand from whence these words doe come, & from thence I take vnto me comfort of replying; for I find them to arise out of that soile, that breedeth errors and lies. Therefore they are subiect to exception.

Himselfe  
being speaker  
is not to  
be regarded

Thou thy selfe art in mine eares the immediate speaker: and against thee, and this speech of thine I haue iust exception.

ception. First, the thing whereof thou presumest to pronounce, is a thing exempted from mans iudgement, and whereof no man hath leaue to pronounce, till God by some euident tokens doe manifest his owne purpose. Three things there are (saith one) which are exempt from mans iudgement. The first is, the word of God, what hee hath spoken, that must stand; man hath no power to iudge it, otherwise then in humilitie to reuerence it. The second thing is, Gods eternal counsell, which is onely knowne vnto himselfe. And no man can say, it is thus, or thus, vntill God by his apparant worke do manifest it. The third thing is, the reprobation of particular men, whereof no man is able to pronounce, nor indeed ought to iudge, either himselfe or any other to be of that number. God saueh and condemneth whom he will, not whom we assigne and nominate. Oft times they are vile in the sight of God, whom wee approve and honour, and oft times they are honourable and precious in Gods eyes, whom we thinke meanly of. *Paul saith of him, He hath mercie on whom he* Rom. 9.18  
B b 2 *will,*



*will, and whom he will, he hardeneth. It resteth wholly in the will of God, and it is not as we fancie, thinke, or iudge. Of euery particular man the same Apostle*  
 Rom. 14. 4. *saith, Hee standeth or falleth to his owne Master, that is, as God our Maister shall be pleased, either to shew mercie, or to execute iudgement, so shall euery man stand or fall, escape or perish, not as either he himselfe, or any other shall iudge and pronounce of him. Therefore this point of particular reprobation, being exempted from mans iudgement (for God sheweth mercie, and giueth faith and repentance at his pleasure, euen while the thiefe hangeth on the tree) iust exception lieth against this vnkind obiection.*

Secondly, if the matter were such as man might iudge and pronounce of, yet I may without offence (if I see reason for it) deny to credit thy words, because as all men are, so art thou (when thou art in best tune) apt to be deceived, and prone to receiue, imbrace, and deliuer a lie. *David* hath these words in one of the Psalmes, *I said in my feare, all men are liers.* And what the Prophet spake  
 in

in feare, that the Apostle Saint Paul without feare, and in a freer mind hath confirmed, saying; *Let God be true, and Rom. 3. 4. curie man a liar, as it is written.* And I am not bound to keepe silence to euerie word that comes from the mouth of a liar, when I haue reason to think otherwise then he speaketh, as I haue at this time to think otherwise then thou speakest.

Thirdly and lastly, I haue at this time iust cause of exception against thy words, because thy present disease, thy disquietnes of mind, thy feare that thou art in, trouble both thy vnderstanding and speech, that thou canst neither apprehend things as they are, nor pronounce them as thou vnderstandest them. And thou laborest vnder a temptation, directly bent against thy faith, perswading thee those things that are preiudiciall to thy soule. And out of some violent fit of that temptation, thou makest this vnkind obiection against thy selfe. Thus in regard of thee that art the immediat speaker in mine eares, I haue iust libertie to reply against this obiection.

The diuell  
being answe-  
r of this obie-  
ction, it is to  
be rejected.

John 15. 26

But howsoever thou art in mine eare the immediate speaker, yet in my vnderstanding, the words of this objection haue another, a more remote, and a more dangerous author. The Spirit of GOD which is the Spirit of trueth, and leadeth into all trueth, is called in the Scripture a Comforter, *When the Comforter shall come; whom I will send unto you from the Father, even the spirit of truth which proceedeth of the Father, he shall testifie of me.* This spake the Lord Iesus calling the Holy-ghost, which is the spirit of trueth; a comforter. But the wordes of this objection sound not like the words of a Comforter, therefore I cannot iudge them to be the words of that spirit that is the spirit of trueth. But there is another spirit, that as the Lord Iesus saith, *abode not in the trueth, because there is no truth in him: when hee speaketh a lie, then speaketh he of his owne, for he is a liar, and the father thereof.* To that spirit is the name of Satan giuen, which signifieth an aduersarie, because hee seeketh our hurt, and in all things dealeth with vs as a sworne aduersarie; of whom vnder the

the

the name of an aduersarie Saint Peter  
warnes vs to take heede, saying; *Thou 1-Pet.5.8.*  
*aduersarie the diuell as a roaring lion wal-*  
*leth about, seeking whom he may deuoure,*  
*whom resist stedfast in the faith.* And the  
words of this obiection were neuer put  
into thy mouth by any friend. And they  
plainly shew an aduersarie, euen that  
adversary to be their author and sugge-  
ster; who being himselfe eternally for-  
saken of God, viterly lost without hope  
of redemption, and a reprobate Angell,  
bound in euerlasting chaines vnder  
darkenesse vnto the iudgement of the  
last day, would make thee belecue, that  
thou also art forsaken, lost, and repro-  
bate in like manner as himselfe. Now  
such an one, a lier, and an aduersarie,  
being the prompter of these fearefull  
things vnto thine heart, thou oughtest  
not to giue any the least credite vnto  
them, much lesse to maintaine them a-  
gainst thy selfe. He being a lying spirit,  
petic doth teach thee not to belecue  
him; and being an aduersarie, wise-  
dome (if thou haue any) perswades to di-  
strust him. And both frō thee the spea-  
ker, and from him the author of this vn-

godly obiection, I haue much confidence, and am much imboldened to make reple. And against thy vncharitable affirmation, saying, I am forsaken, I am lost, I am a reprobate, I will oppose a more charitable negation, and say, thou art not forsaken, thou art not lost, thou art not a reprobate. And I will see how I can maintaine my saying, and ouerthrow thine, that thou maiest not be ouerthrowne.

*He may be  
forsaken for  
a time, and  
after again  
receiued to  
fauour.*

First, thou saiest thou art forsaken. If by this speech thou meanest that now for the present, God hauing laied trouble vpon thee, withdraweth his assisting power and hand from thee, and leaueth thee vnder the crosse to cry and grone, and to take notice of thy infirmitie; in this sense I grant thou maiest bee forsaken. But this is a temporary forsaking, it is not a finall forsaking. And to them that are so forsaken, God after in his time returneth with saluation, & there is hope for them. Hereof let this be an argument vnto thee, that the best seruants of God are in this manner forsaken oft times, and feeble themselves so to be, and complaine heauily for it, and yet

yet after obtaine helpe. So was it with  
*David* when he said, *My God, my God* Ps. 22. 1.  
*why hast thou forsaken mee, and art so far*  
*from my health, and from the words of my*  
*roaring?* If wee should say that these  
words were words of feare rather then  
of truth, it might be with shew of reason  
maintained, for God was not so far de-  
parted from him as he feared: but grant  
that they were words of truth, and that  
God was indeed departed from *David*,  
and had forsaken him, did not God re-  
turne againe vnto him? and had not hee  
(euen then) hope of Gods returne? did  
not God receiue him againe into his pro-  
tection, and helpe him? and had not hee  
(euen then) hope of such helpe from  
God? that he had such hope of Gods re-  
turne to his helpe, hee declareth by his  
praier vnto God, continued in the same  
Psalme, where he saith, *Be not thou far* Ps. 22. 19.  
*of O Lord my strength, hasten to helpe me.*  
Hee that could thus pray, wanted not  
hope of Gods returne to his helpe,  
though hee were for the present forsake-  
ken. And that God did returne vnto  
him, and helpe him according to that  
hope of his, hee also declareth in that  
Psalme,

Psalme, speaking of himselfe, though he  
 useth the third person as if hee had spo-  
 ken of others. *Hee hath not despised nor*  
*abhorred the affliction of the poore, neither*  
*hath he hid his face from him, but when he*  
*called vpon him, he heard.* So that though  
 he were forsaken, it was but for a time,  
 when the Lord was pleased (for the ex-  
 ercise of the Prophets faith) to hide his  
 face from him. The Prophet by his prai-  
 er quickly found him out where he was  
 hidden, and at the crie of that prai-  
 er heard and came forth to his succour. I  
 might heere adde the example of our  
 Sauour *Iesus Christ*, who hanging vpon  
 the crosse, and being vnder the same  
 temptation for other mens sins, which  
 thou art vnder for thine owne sinnes, v-  
 sed the same words that *Dauid* did, say-  
 ing. *My God, my God why hast thou for-*  
*saken mee?* I intreat this afflicted sinner,  
 hearing the sonne of God complaine  
 that he was forsaken of his father, to tell  
 mee his opinion; whether he thinkes he  
 was forsaken eternally, or was forsaken  
 onely for a time? and whether after this  
 forsaking, God did not returne vnto  
 him, and deliuer him from all his feare?

If

If hee should answer, that he thinkes hee was eternally forsaken, and that God returned not to deliuer him, and that he was neuer deliuered from his feare; it were an absurd answer. For the history is plaine and cleare, that though he were forsaken vnto the death, and left vnto the will of his enemies, and sealed vp in his graue, yet as the Prophet, in his person, had spoken to God before, saying; *Thou wilt not leaue my soule in the graue, neither wilt thou suffer thy holy one to see corruption.* So God dealt with him, hee was not left in the graue, hee did not see corruption; for on the third day, God raised him vp again to life. Forty daies after that hee ascended vp into heauen, euen with his body, and now in all fullnesse of glory and maiesty, he sitteth at the right hand of God. So that his folly would fully bewray it selfe, if he should answer, that *Iesus* was eternally forsaken, and that God returned not to deliuer him from his feare. And if hee answer (as truth will compell him) that he was forsaken onely for a time, and after inioyed againe, and still inioyeth the fauour of his father: then it will follow  
by



by his owne confession, that all that are forsaken, are not eternally forsaken, and some are onely left for a time to be tried, exercised, and humbled, and after triall taken of their faith, after patience perfected, and true humility wrought in them, hee that had forsaken them, doth gather them againe into his lap, he that had left them to themselues, doth again receiue them into his charge. And why then may not our sinner, that crieth out thus, that he is forsaken of God, suppose himselfe to be onely forsaken for a time.

*He cannot say that he is eternally forsaken: reasons to the contrary.*

And if our sinner, complayning that hee is forsaken, thinketh otherwise, as namely that God hath forsaken him for euer. I answer him, first, that he speaketh foolishly, and out of ignorant feare, that being a matter of Gods secret counsel, whereof it is not possible that he should haue certaine knowledge, that hath not so much knowledge as hee should of Gods reuealed will. Let him goe first, and make himselfe better acquainted with Gods reuealed will, let him study to learne and know the promises, the threatnings, the precepts and rules con-  
tained

ained in Gods word. And as for the secret counsell of the Lord, so much as concerneth him to vnderstand, God will in time by his worke make knowne vnto him. In the meane time let him learne to keepe silence, that hath no certaine knowledge of the thing whereof he presumeth to pronounce.

Secondly, I say vnto him, that the manner of his temptation argueth and concludeth (against his owne saying) that hee is not forsaken for euer. For if God had purposed to forsake him for euer, hee would not haue laied vpon him this temptation, to make him thereby to see his sinne, and the danger that his sinne bringeth him into: for the sight of these things is a very ready way to repentance, for it maketh a man to bee truly displeased with his sinne, and it maketh him restlessly carefull and desirous to winde himselfe out of the danger, and it doth awake him with a witenesse out of his old security. But rather if the Lord had intended his eternall reiection, hee would haue rocked him asleep in his security with continual prosperity, and much peace (after the manner

*Those whom God forsaketh for euer, beu-  
seth to giue  
peace vnto,  
that they  
may not see  
and hate  
their sins.*

Iob. 21. 7.

ner of the world) that he might haue had no cause to feare sinne : so long as the prodigall sonnes prosperity lasted, hee neuer thought of returning home to his fathers house. That surely is the way to scale vp sinners in their security, and to keepe them from all thought, or all desire, or at least, from all resolution with speede for to leaue sinne : And so vseth God to deale with them whom hee forsaketh for euer : As *Iob* obserued, saying vnto God; *Wherefore doe the wicked line, and wax old, and grow in wealth? their seed is established in their sight with them, and their generation before their eies.* Marke in the next words what followeth, *Their houses are peaceable, without feare, and the rod of God is not vpon them.* They are not troubled with any temptation like thine. *Their Bullocke gendereth and faileth not. their Cow calueth and casteth not her Calfe. They send forth their children like sheepe, and their sonnes dance. They take the Tabret and Harpe and reioyce in the sound of the Organs. They spend their daies in wealth, and suddenly goe downe to the graue.* Thus, for the most part, God dealeth with them whom he meaneth to forsake

forfake for euer. And this continuall prosperity most kindly locketh vp all the powers of their soule in security as in a dead sleepe, that they neuer intend repentance, but are confirmed in their sinne, and in the contempt of God. As Iob in the same place noteth, in the very next words saying; *They say also vnto God, depart from vs, wee desire not the knowledge of thy waies; who is the almighty that wee should serue him? and what profit shall we haue, if wee should pray vnto him?* Thus continuall prosperity shutteth vp the heart in security, and bringeth the wicked asleepe in sinne, whereas no temptation that can come vnto a man, doth so kindly waken the heart, and open the eies of a sinner, to see his sinne, to hate his sinne, to forsake his sinne, to turne to God, and to seeke pardon by repentance, as doth this temptation of thine. Thinke rather, that God is gathering thee to himselfe, and laies this burden vpon thee, to stay thee from running still from him, then that hee hath eternally forsaken thee.

But against this fearefull perswasion of sinall forsaking, the best of all arguments

mēt is the gracious maner of the Lords merciful dealing with his people (whom yet hee dealeth withall no lesse sharply, then he hath now dealt with thee. The Prophet *Esa* sets downe that manner of the Lords dealing, and deliuers it in the words of God himself, saying, *For a little while haue I forsaken thee, but with great compassion will I gather thee: For a moment in mine anger I hid my face from thee for a little season, but with euerlasting mercy haue I had compassion on thee. saith the Lord thy redemer.* This is Gods manner, these are his owne words. Now let vs compare thy words with these words of God, and see how neare thou comest to his truth. Thou saist God hath forsaken me for euer: and God saith, for a little while haue I forsaken thee. Thou saist God hath hid his face for euer, and thou shalt neuer see againe the light of his countenance: and God saith, for a moment in mine anger I hid my face from thee for a little season. Thou saiest, God hath cast thee away for euer, and thou art fallen finally out of the lap of his loue and tender compassion: and God saith, with great compassion will I ga-

ther

ther thee, and with euerlasting mercy  
haue I compassion on thee, being thy  
Lord and redeemer. How agree these  
sayings of God & of thine? Iust, as yea  
and no, as light and darknesse. And yet  
thou wouldest haue thy words be taken  
for words of truth, and wouldest haue  
no reply be made against them. Rather  
doe thou take the words that God hath  
spoken for words of truth (as verily they  
are) and rest in them, without making  
any reply against them, for so it becom-  
meth thee.

But thou vsest varietie of speech in  
thine obiection, and thou saiest thou art  
lost, and thou art a childe of perdition.  
Wel, be it so, is there therefore no reme-  
die? if thou thinke so, thou art deceiued.  
We reade in the Gospell, of a sheepe that  
went astray, and was lost. But the owner  
of it left the flocke in the field, and went  
forth, and sought for it, and found it, and  
brought it home with ioy; and called  
his neighbours and friendes together,  
and said vnto them, *Reioice with me, for* Luke. 15. 6.  
*I haue found my sheepe which was lost.* In  
the same place I reade of a woman, that  
hauing ten peeces of money, lost one, and  
then

*Thou art  
not lost  
without re-  
medie.*

then lighted a candle, & swept the house, and searched all corners, and at last found it, and called in her friends and neighbours, and said vnto them. *Reioice with me, for I haue found the peece which I had lost.* There also I read of a young man, the second sonne of his father, that wandred long, wasted his fathers goods, fell into misery, and by misery was compelled to returne home: whom his father espying a farre off, ran vnto him, and with much cōpassion & ioy intertained him, and made a feast for gladnes, and gaue this reason of his gladnes; *This my sonne was dead, and is alime againe, and hee was lost, but he is found.* Thou saiest thou art lost; I heare thee, and I say with thee, the sheepe was lost, the peece of money was lost, the sonne was lost. But what became of them when they were lost? perished they? no: what then? they were found againe: the sheepe was found, and safely put together with the rest in the fold: the peece of money was found, and with the rest was safely laied vp: and the sonne was found, and kindly receiued againe into his fathers house. And canst thou not see in them what is like

like to become of thee, that art lost as they were? whatsoeuer is written of that sheepe, and of that peece of money, and of that sonne, is all written to teach thee, what thou maiest, and what thou oughtst to pray for and to hope for, perceiving thy selfe to bee lost. Thou art that lost sheepe, and *Iesus Christ* is the Shepheard and Lord of the flock that seeketh thee: thou art that lost peece of money, & the church, the spouse of *Iesus Christ*, is that carefull woman, that by the ministrie of the Gospell, as with a light in her hand, searcheth euery corner for thee: thou art that lost child, as thou (but with an euill mind) callest thy selfe, & God in *Christ*, even God the father of our Lord *Iesus Christ* is that most louing and kind father, that is ready to intertaine thee, and if thou wouldest but turne thy steps toward him, hee would meete thee: as it is said of that father, *When hee was yet a* Luke. 15. 20 *great way off, his father saw him, and had compassion, and ran, and fell on his necke, and kissed him.* Be not then discomforted in thy lost estate, as if there were no hope of recovering thee, and restoring thee.

The name of lost is vsed in two scue-



*Things are  
said to be  
lost two  
mannaner  
of waies.*

all senses. For sometime we say a thing is lost, when hee that had it in possession or keeping, knowes not what is become of it : the thing in the meane time, beeing perhaps very safe in some vnknownen place, and it is onely lost to him that had it in his keeping, and now knoweth not where it is, and what is become of it, but it is not lost in it selfe. As when some horse or other beast is strayed out of thy ground, thou knowest not where it is, and it is in some good pasture of thy neighbour very safe, and not far from thee; and sometime we say a thing is lost, when it is spoiled and perished, remaining still in the possession of him, that had it before in keeping, and he knowes both where it is, and what is become of it : as where thy horse or other beast, being yet within thine owne ground, were fallen into some pit and drowned, or by some other mischance were killed : in both these cases a man saith, I haue lost such a beast. The opposite to loosing, and being lost, in the first sence, is to seeke the thing that is strayed, and out of the way, vntill thou find it, and recouer the possession of it. And the opposite

opposite of loosing, & being lost, in the second sence, is to saue the thing that was ready to be spoiled, & to perish. If a man come in time, and to vse all good meanes for preservation of it, and by those meanes to preserve it and saue it from perishing. Now I would intreat this afflicted sinner tell to me, in which sence he thinketh himselfe to be lost. I beleue, that though he haue not thought vpon it before, yet he will answer me, that he is lost, both in the first, and also in the second sence. First God looketh not after him, he taketh no knowledge of him, as he doeth of those whom he hath any care of, and so he is lost in the first signification of the word, being out of the knowledge of him that was heretofore his keeper: for God vseth to say to such wicked men as he is, depart, I know you not, workers of iniquitie. And secondly, God hauing brought his sin to remembrance, and for those sinnes, hauing powred out a viall of wrath vpon him in this his great affliction, hee is lost in the second signification of the word, as a thing perished, for hee feeleth himselfe neare to destruction, appointed to de-

*The sinner  
thinkes  
himselfe  
lost by  
these waies*

struction, & alreadie deliuered into the hands of cruel executioners, by the iust sentence of God to be destroyed. Thus doeth hee thinke himselfe euery way lost.

*If ye were  
euery way  
lost there is  
remedie.*

This were a heauie case if it were so. But let it be granted to be so, yet there is hope of recouery for thy lost soule, for there is one that will seeke thee, & find thee wheresoeuer thou art, and will bring thee home into the knowledge, possession & custodie of thy first keeper, so to recouer thee from being lost in the first sence and meaning of that word. And there is ~~one~~ that will saue from destruction those that are ready to perish, and thee among others; that will deliuer from damnation those that are already iudged, and thee as well as others, and that wil pluck out of the iawes of death, out of the snares of Satan, and out from the gates of hell, those that were ready to be swallowed vp and deuoured as a pray, and thee as soone as others, so to recouer thee from being lost in the sence and meaning of the word. And this seeker is of that diligence & wisdom that he cannot be disappointed of finding: & this

this sauiour is of that goodnes & power, that he will not, and cannot be letted from sauing whom hee intendeth to deliuer: of whom the Apostle to the *Hebrewes* saith. *He is able perfectly to saue them that come vnto God by him,* seeing hee euer liueth to make intercession for them. Heb. 7. 25.

And who is this diligent seeker that can and will so certainly finde? & who is this mightie Sauiour that can and will so certainly preserue? it is the Lord *Iesus Christ*, the sonne of God, the sauiour of mankind, of whom the Euangelist (yea himselfe, the Euangelist onely reporting his words) saith; *The sonne of man is come to seeke and saue that which was lost.* doeth seeke and saue them that were lost. Luke. 19. So that if any man be gone astray, if any man bee out of the knowledge and care of God his keeper, *Iesus* came to seeke him. And if any were worthy to perish, and already by sentence giuen adiudged to perish (& such is the condition of all men) *Iesus* is come to saue him. And it is worthy obseruation, that he saith, *The sonne of man came to seeke, the sonne of man came to saue*: as making this seeking and sauing of them

that were lost, to be the onely end (as indeed it was) of his comming into the world. For this cause was he conceived by the *Holy Ghost*, for this purpose was he borne of the Virgin *Mary*, to this end, and for the effecting of this saluation, was the sonne of God made the sonne of man; yea for this, and for this onely, did he fulfill all righteousness, and yeelded obedience, euen to the death of the crosse, that he might seeke and find them that were gone astray, and that he might recouer and saue them that were lost, so that hee that shall deny these things to be truely intended, and fully performed by *Iesus Christ*, doeth make idle and fruitlesse the incarnation and passion of our Lord *Iesus Christ*, and denieth the vertue of the death and bloud-shedding of the sonne of God. Let our afflicted sinner consider these things, and set his heart on worke to meditate vpon them, and it will come to passe, that whereas before, the remembrance of his lost estate was cause of heauines vnto him, the same very condition shall giue him comfort and hope, and saue him as an argument to proue him to be  
one

one of those, for whom *Iesus Christ* died to saue them. For if it be true, that the Lord *Iesus* came to seeke, and to saue them that were lost, and be also true that he is lost; then it must also be true, that *Iesus Christ* came to seeke & to saue him. The Lord *Iesus* said to the woman of *Canaan*, *I am not sent but vnto the lost* Mar. 15. 24.  
*sheepe of the house of Israel*, Vnto those lost sheepe hee was sent and to none other. So that if our afflicted sinner see himselfe to be a lost sheepe, there is hope that the Lord *Iesus* was sent for yea, it is most sure, that he was sent for him, sent to seeke him, sent to saue him: whereas if he had a proud opinion of himselfe, as had the Pharises, that he were not as other men (for so gloried hee, saying, *O God thanke thee, that I am not as other* Luke. 18. 11  
*men*) or if he nourished a careles opinion of himselfe, as doe the contemners of the world, that he were in no danger (for so doe they flatter themselues, saying, *Wee are deliuered, though we haue done all* Iere. 7. 10.  
*these abominations.*) Then *Iesus* indeed should not profit him, for hee came for none such. He saith of himselfe, *I am not come to call the righteous, but the sin-*  
*ners*

*nors to repentance.* In this very name therefore that he is a lost sinner, a sinner worthy to perish, he may comfort himselfe in *Iesus Christ*, and hope to be saued by him, that came to seeke and saue that which was lost.

*The estate  
of a Christi-  
an, how it is  
in himselfe.*

Let me in a few words briefly and plainly, open to this sinner his estate, what it is in himselfe, and what it is in *Iesus Christ*, that as in himselfe hee seeth cause of griefe and feare, so in *Iesus Christ* he may see cause of hope and reioicing if hee looke into himselfe, and consider what he is by birth, what he is by kind, and what he hath manifested and declared himselfe to bee by his life and conuersation, surely hee is and shall find himselfe to be a lost creature, and a child of wrath, for he shall find nothing in himselfe, but sinne deseruing eternall destruction : he shall find that hee was conceiued in sinne, that he was borne in iniquitie, and that he liued in sinne, not onely in the daies of his first ignorance, while sinne reigned without resistance in his mortall body, but also in the daies of knowledge, sinne yet remaining, and misleading him into many errors: and it

is thus, not onely in him, but euen in all men, and among all others, euen in the elect of God, in Gods owne peculiar people, euen they, at home, and in themselves are lost creatures, dead in sinnes, and by sinnes deseruing eternall death. The Angell appearing to *Ioseph*, said vnto him of the child conceiued in the wombe of the Virgin *Mary*, *Shee shall* Mat. x. ar.  
*bring forth a sonne, and thou shalt call his name Iesus, for he shall save his people from their sinnes.* Those whom his father gaue vnto him, therefore called his people, them he saueth, & he saueth them from their sinnes. By which speech it is plainly intimated, that euen they, considered in themselves, are lost by their sins. And so is our afflicted sinner; considered in himselfe, with respect to his kind, to his birth, and to his life, hee is lost, hee is a child of perdition, and therein hee hath cause to be humbled, and to feare the iustice of God.

But let not the sinner gaze so long vpon this his naturall estate, that his dazzled eyes should after be, vnable to look any higher, such a view of this our naturall condition, as may serue to beate  
downe



*And how it  
is con-  
sidered in  
Christ, by  
virtue of  
his holy cal-  
ling.*

downe the pride of flesh and bloud, and to bring vs vnto true humilitie, and to the deniall of our selues before God, is sufficient. Let him therefore aser consider him selfe in another, and view his conditiō & estate in *Iesum Christ*, by virtue of his holy calling, & of his second birth (namely his regeneration) and hee shall find himselfe another man. He shall find, that God hath drawen him out of the loynes and wombe of beleeuing parents, that inherited the couenant to the benefit of themselues, and of their seede after them in their generations for euer. That God admitted him from his very birth into the fellowship of the Saints, & marked, yea sealed him for his owne by the water of Baptisme sprinkled vp on him in the name of the holy Trinitie, as one adopted by God the father, redeemed by God the sonne, and from that time sealed vp vnto the day of full redemption by God the Holy Ghost. He shall find that God hath brought him vp in the bosome of his Church, the Schole of eternall life, and in this Schole hath taught him, to know God and himselfe, God his creator, himselfe the worke of Gods

Gods hands, God his sauiour in *Christ*, and himselfe one of his saued people. He shall find that God hath put vpon him the name of his holy Sonne, & from the glorious title of the *Messiah*, which is by interpretation, the *Christ*, hath graced him with the title of a *Christian*, as a member and follower of that *Christ*. Yea he shall find God our of his free loue hath giuen vnto him his onely begotten Sonne, that the obedience of *Iesus Christ* might be this sinners righteousness, that the sufferings of *Iesus Christ* might bee this sinners ransome, and that the conquest wonne by *Iesus Christ* might bee vnto this sinner a rich inheritance: that so *Iesus Christ* might be vnto this sinner wisdom, righteousness, sanctification, and redemption: and that the sinner in *Iesus Christ* might bee wise vnto saluation, righteous by imputation, sanctified by regeneration, and fully redeemed to inherit saluation. He shall find himselfe to be now no more a stranger and forenner, but a citizen with the Saints, and of the household of God. He shall find forgiveness of sinnes, peace with God and hope of euerlasting saluation. This is  
the

the condition of euery seruant of God in *Iesus Christ*. And herein he hath cause to looke vp, & to lift vp his head with comfort and ioy. He that in himselfe is a lost sinner, is in *Iesus Christ* a saued Saint.

*Thou canst  
not affirme  
thy selfe to  
be a repro-  
bate, seeing  
it depends  
upon the  
unknowne  
counsell of  
God.*

But thou saiest also that thou art a reprobate, and a viler sinner then many reprobates. This latter speech, namely, that thou art a viler sinner then many reprobates, may be pronounced, beleeued, and graunted. But the first speech, namely, that thou art a reprobate, is neither to bee pronounced by thee, nor granted by me, nor beleeued by any. The name of a reprobate is to be vnderstood with reference, not vnto our naturall corruption, which makes vs all children of wrath and worthy of reprobation, but rather vnto the eternall and secret counsell, vnto the iust and holie purpose of God. And therefore the name signifieth not euery man that is a most vile sinner, but him that is ordained by God from euerlasting, to perish iustly in and for his sinne, that God by declaring in him his power and his iustice, may be glorified in the worke of his owne hands, as of right belongeth

to him. This description of a reprobate  
 is to bee prooued out of the words of  
 S. Paul, saying, *What and if God would, to* Rom. 9. 22.  
*shew his wrath, and to make his power*  
*knowne, suffer with long patience the ves-*  
*sels of wrath prepared to destruction.* The  
 men (for their reprobation) are called  
 vessels of wrath: their reprobation is  
 shewed, when it is said of them, that  
 they are prepared to destruction: the end  
 of their reprobation is signified to bee  
 the glorie of God in the declaration of  
 his iustice and power: when hee is said  
 to suffer them with long patience, that  
 when their ripe wickednesse calleth for  
 vengeance, hee might shew in them his  
 wrath & power; where by Gods wrath,  
 we are not to vnderstand any disturbed  
 or disturbing passion, as that which we  
 call wrath in man, but the holy and se-  
 vere execution of his iustice vppon sin-  
 ners, without respect of persons, to de-  
 clare his dislike of the sinne that he doth  
 punish. This is it that the Scripture cal-  
 leth his wrath, euen his holie, euen, and  
 most vpriight and vnpartiall iustice: and  
 for the manifestation of this his iustice  
 and power, that for it he may be hono-  
 red

red among his creatures, hee doth indure these reprobates ( sometime long in their sinnes ) and in the end, doth destroy them, as hee had from euerclasting determined. And that it doth of right belong vnto God, and that he may glorifie his owne name by manifestation of his iustice and power, and may appoint aforehand so to doe, the whole question in those words of the Apostle aboue alledged, and the whole discourse of the Apostle in that place doe plainly prooue it. For as the Potter hath power of his clay, out of the same lump, to take one peece to make a vessell for honorable seruice, & another peece to make a vessell for baser seruice, the seruice of both being necessarie. So God that is the Potter and fashioner of mankinde, hath full power out of the same lump of humane flesh ( made in the creation of *Adam*, and multiplied by the gift and power of procreation ) to take one peece, and thereof to make a vessell of mercie prepared vnto glory, and to take another peece, and thereof to make a vessell of wrath prepared to destruction, both these seruices of the glory of the  
one,

One, and the destruction of the other, being necessary and furthering to one holy end, which is the honour of God, in and among his creatures. Thus you heare what it is to be a reprobate, the name not hauing reference to our originall sinfulness, which maketh vs all by nature children of wrath; but to the purpose of almighty God, seeking iustly his owne honour and glory, by and in his owne creature. How then can this afflicted sinner pronounce himselfe a reprobate, seeing the truth of that name rightly vnderstood, dependeth not vpon the knowne sinne of man, but vpon the vknowne and secret purpose of God? Sure that speech is a presuming speech, wherewith he greatly wrongeth himselfe, and which in humility and reuerence to God he must reuoke.

If the sinner for maintenance of that first bold and desperate speech, shall further add and say: I see in my selfe all signes of reprobation, and therefore not presumptuously, but iudiciously, that is, from ground of reason I pronounce my selfe to bee a reprobate. For first, I am a slave to sinne, I am wholly subiect

*The sinner  
seeketh to  
proue by  
argument  
that hee is a  
reprobate:*

Ed

to

to the dominion of it, it raigneth in my mortall body. And I finde no resisting grace against it in my immortall soule. Secondly, the wrath of God lieth heavy vpon mee, I am already vnder execution, the worrne that neuer dieth beginneth already to liue and sting most horribly in my conscience. And what maketh or manifesteth a reprobate, but these two; his owne sinne deseruing destruction, and Gods wrath working destruction. And to manifest mee to be a reprobate, I haue proudly committed sinne against God, and hee hath iustly powred out wrath vpon me. I haue reason therefore to pronounce my selfe a reprobate.

*His argument answered and taken away.*

This bolde and desperate reason, to maintaine his former bold and desperate assertion, plainly bewrayes the nature of this temptation and burden of accusing thoughts and terror of conscience: it ceaseth not to accuse, and to inforce those accusations that it prefers, it wresteth all things for euidence to increase feare. The things that he hath now last spoken, may be granted him to be true, that sin hath hitherto raigned so powerfully

essfully in him, and that he hath sinned against God most grievously, and that the wrath of God is fallen vpon him for that sinne. But the collection that hee maketh and inferreth hereupon, as that therefore he is a reprobate, these being signes & euidences of reprobation, that must not be granted vnto him. His argument as weake and of no good consequence must be denied.

For first, sin euen powerfully reigning is no signe of reprobation, though euery child of man that is a reprobate, and that is appointed to destruction, doth afterward by his sinne deserue his reprobation and destruction, yet euery man whose sinne deserueth reprobation and destruction is not a reprobate and appointed to destruction. When thou seest a man to wallow in sinne, thou maist be bold to pronounce him a wicked man, and of a wicked heart, for his wicked sinne wherein he liueth with delight prooueth so much. But thou maist not therefore pronounce him a reprobate, for God may giue him repentance, and vpon repentance forgiue his sinne. And what God will doe to

*Sinne though deserv-  
ing, yet  
no argumēt  
of reprobation.*

Q d a

him



him thou canst not tell; and thou hast more cause to hope of Gods mercie, then pronounce of his iustice so long as this sinner liueth in the Church, and vnder the ministry of the Gospel, where God doth allow the meanes of repentance, and maketh daily offer of forgiveness of sinnes. God calleth some in their youth, and some in their age, as the housholder hired laborers to worke in his vineyard, some in the morning and beginning of the day, some at the eleuenth houre, when the Sunne was ready to set.

*The finnes  
of the elect  
may bee  
more vile,  
then the  
finnes of the  
reprobate in  
our eyes.*

Therefore, whereas before in his objection hee had said, that hee was a viler sinner then many reprobates; that was granted to be true, and hee may be so, and yet no reprobate. For oft-times the elect of God doe sinne more grievously (to the iudgement of man) then the reprobate doe, and after obtaine repentance, which the reprobate doe not. To this end let vs compare together the finnes of an elect child, and of a reprobate, as the Scripture giues testimony of them. *Saul* was a reprobate, his end proued him so to bee. *Dauid* was one of Gods

Gods elect, for the holy Ghost testifieth, *Dauids sin*  
 that he was a man after the heart of God. *and Sauls*  
 Looke into the finnes of their liues, and *compared*  
 it will appeare vnto our eies, that *together.* *Da-*  
*uids* finnes were more vile then *Sauls.*  
*Saul* was commanded to slay the *Amale-*  
*lechites*, and to destroy them vtterly,  
 both man and beast : in the execution  
 of this iudgement of God, contrary to  
 the commandement giuen him, he saued  
 aliue *Agag* the King of the *Amalechites*,  
 and the best of their kine and sheepe,  
 and brought them home as a pray into  
 the land of *Israel*. For the extenuating  
 of this disobedience, how many excu-  
 ses (reasonable in our eies) might be al-  
 ledged. First for the sparing of *Agags* *Much may*  
 life, it may be pleaded; *Agag* was a man, *be said to*  
 and it was humanity to saue a mans life, *excuse*  
 and being an enemy, it was noble mercy *Saul, that*  
 to saue an enemy, the cowardly and tim- *will seeme*  
 erous heart neuer doe so : and being a *reasonable.*  
 King it was royall mercy to saue him, if  
 he did it in reuerence to royall Maiesty.  
 If he did out of politike respect, either  
 to teach his owne subiects euer to reue-  
 rence the person of a King, or to enrich  
 himself and his kingdome with the ran-

some of a King, it was a point of commendable wisdom. Then for the sparing of the fat cattell it might bee said, would you haue had him make war with flockes of sheepe, and heards of kine? That had been rather to play the part of a mad man, then of a noble warriour. And if they must be slaine, was it not better to kill them, some to day, and some to morrow, so as they might be meate for the people of God, then to kill them at once, and so to leaue their carkases to rot and stinke about the ground, and to be meate for dogs, and for the fowles of Heauen? And was there not many a poore man in *Israel* that was not worth a Cow, and many a poore Widdow in *Israel* that was not worth a sheepe, that might be enriched, at least releued with this pray? Further, was it not meete that God, who had giuen them a notable victory against their enemies, should be remembered with sacrifices of praise? And this pray would plentifully serue for that holy seruice, so that the Altars of God might smoke with burnt offerings, and yet the people of *Israel* not be impouerished, or in any  
measure

measure burdened with the charge. These and such other excuses in the judgement of man reasonable, though against an expresse commandement of God nothing worth might be alledged to extenuate the fault of *Saul*.

Let vs now heare the recorded sinne of *Dauid*, and consider if any such reasonable excuse may be made to extenuate it, and whether his or *Sauls* will appeare vnto vs to be the viler sinne. *Dauid* rose vp from his bed of sloth, whereon he had slept in the heat of the day, and walking on the rooffe of his Palace, from thence hee saw a faire woman washing himselfe in a Garden. Lust that commonly accompanieth sloth, seized vpon his heart, and hee began to desire that womans company. And inquiring of hir, he learned that she was the wife of *Uriah*, a valiant seruant of his, that was now abroad in battell in the seruice of *Dauid* Exo. 20. 17 against the *Ammonites*. To hir he sendeth the messengers of his lust: she cometh vnto him: and notwithstanding Gods commandement, whereof *Dauid* was not ignorant, *thou shalt not conet thy neighbours wife*, hee did couet hir. And

*Dauids sin declared.*

notwithstanding the commandement,  
**Exo. 20. 14** which also he well knew, *Thou shalt not commit adultery*; hee committed adultery, and did lie with hir. Shee conceived by him in her husbands absence, shee sends him word of it. Now *David* fearing the publike reproch among men that might light vpon him for this foule fact, studieth how to couer it, and sendeth to the Campe for *Vriah*: entertai- neth him kindly all the day, and sendeth him away at night, hoping that hee would goe home to his owne house, and lie with his wife, and so couer the fault that *David* had made. But *Vriah* hauing taken leaue of the King, went not home, but like a souldier takes vp his lodging among the Kings Guard, and visits not his wife. The King hearing this in the morning, staies him also that day, and makes him drunke at supper, hoping that being heated with wine, hee would desire to goe home to his wife, but hee againe takes vp his lodging where he did the night before. Then *David* seeing that this deuice would not helpe him, resolved vpon a more wicked and cruell course, and sends *Vriah* to the Campe,  
and

and writes by him to *Ioab*, the Generall, that hee should place *Vriah* in the forefront of the battell, and in the time of danger should with-draw all helpe from him, and leaue him alone in the middest of the enemies, that he might be smitten and die by their hands. And this commandement was by *Ioab* fulfilled at the next assault made vpon the City *Rabbah*, & *Vriah* was there slaine. Then was his wife a widdow, and free from all men; and *Dauid* takes her home to him, and shee became his wife. And thus he couered the shame of his first sinne, with a second, as bad, if not much worse. And what honest man, that knoweth how he ought to keepe his vessell in holinesse and honour, and not in the lust of concupiscence, as the Gentiles doe which know not God, can frame any reasonable excuse for his adultery? And what sober man, that hath learned to walke honestly as in the day time, not in surfeiting and drunkenesse, can excuse his fact in making *Vriah* drunke? and what charitable man, that rendereth the life of his neighbour, and knowes Gods ordinance, that he that sheddeth mans bloud

by

*No excuse  
can be made  
to extenu-  
ate the sin  
of Dauid.*

by man shall his blood be shed, can by any good words extenuate the sinne of his traitorous murder? It may be that wantons, that riotous persons, and bloody-minded-mercilesse men will say, it was brauely done; but no man of continency, of temperancy and of charity can excuse him. Surely the sinne of *Saul* and *David* compared together, it appeareth to vs that *David* sinned more vilely then *Saul*, in the act of their disobedience, howsoeuer for the heart yeelding to sin, much may be said for *David*, that cannot be said for *Saul*. Which difference of their hearts appeared presently, when they were put in mind of their disobedience by the Prophets *Samuel* and *Nathan*. For when *Saul* was challenged by these words of *Samuel*, *Wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?* He denied the fact, maintained his deniall with argument, and lastly being inforced to confesse himselfe a transgressor, yet hee did it faintly and neuer repented. But

1. Sam. 15. 19. *as soone as Nathan had said vnto David,*  
 2. Sam. 12. 9. *Wherefore hast thou despised the commandment?*

ment of the Lord: to doe euill in his sight? thou hast killed *Variah* the Hittite with the sword, & hast taken his wife to be thy wife, and hast slaine him with the sword of the childre of *Ammon*. He confessed it freely, grew into displeasure with himselfe for it, and heartily repented, making his humble prater vnto God for forgiuenes, & thereupon penned the one & fiftieth Psalm in testimonie of his repentance; his heart was not so wicked as was the heart of *Saul*: but in the outward face his sinne to the eies of the world was more vile then the sinne of *Saul*. Shall *David* therefore say, I am a reprobate, for I haue sinned more vilely then *Saul* that was a reprobate? this were first to step too presumptuously into to the throne of Gods iudgement. Secondly it were to be vnthankfull vnto God, for that faithfull and most constant loue of his, that euen with such sinnes was not extinguished. Thirdly it were to be vnkind and iniurious to his owne soule, denying vnto himselfe the hope & comfort that he might and ought to seeke in the infinite mercy of God: therefore though our afflicted sinner haue sinned more

*David was not therefore a reprobate because he sinned more vilely then a reprobate.*



more vilely then many reprobates, it followeth not that hee himselſe muſt therefore be a reprobate: and though they that be reprobates, doe by their finnes after committed, deſerue the damnation, whereunto by the decree of reprobation they are appointed, yet hee and others committing finnes worthy of condemnation, are not therefore to be iudged reprobates: and his ſinne though grieuous, (as he affirmeth it truly to be) is no ſigne nor euidence of reprobation.

*Gods wrath  
vpon me for  
ſinne is no  
euidence of  
reprobation*

Secondly hee alledgeth the wrath of God, now heauie vpon him for his ſinne, to be another euidence of his reprobation: which likewise muſt not be granted. For if this ſhould bee a true rule, that whereſoeuer Gods iuſt wrath falleth vpon men for their ſins, they vpon whom this wrath falleth ſhould be reprobates, then would theſe great abſurdities follow. Firſt that all that ſuffer with *Chriſt* in this world ſhould be reprobates. For there is no calamitie that falleth vpon men, in bearing whereof they become ſufferers, but it falleth vpon them for their finnes. And the calamitie ſo falling

is a stroke of Gods wrath. For the first thing, that the calamities that make vs sufferers, fall vpon vs for our sinnes, the words of *Ieremie* are plain, saying, *Wherefore is the lining man sorrowfull man suffereth for his sin*: we suffer no calamitie, but our sinnes (deseruing more) hath brought that vpon vs. And for the second thing, that the same calamitie coming vpon vs for our sinnes, is a stroke of the wrath of God, that is, of his holines abhorring sin, & of his iustice correcting for sin, appears by the words of the Prophet *Micha*, speaking thus of God, *Hee retaineth not his wrath for euer, because mercy plea,eth him: he will turne againe, and haue compassion vpon vs, he will subdue our iniquities, and cast all their sinnes into the bottome of the sea.* That is, for a while he punisheth in wrath the sinnes of his people, and after some short affliction indured, he forgiueth their sinnes, and receiueth them againe into fauour. In that saying of the Prophet, the worke of God in laying calamitie vpon his seruants for their sinnes, is called his wrath. So that all the euils that fall vpon men, which suffer with *Christ* in this world, come

come vpon them for their sinnes, and are the stroke of Gods wrath against sinne, (not to destroy, but to correct) therefore if it were a true rule, which our afflicted sinner speaketh, that where Gods wrath falleth vpon men for their sinnes, that wrath should be an euidence, of the reprobation of the person vpon which it is fallen, then those men which suffer with *Christ* in this world, should bee reprobates: which is most absurd and vntue, for that suffering is rather an euidence of their election vnto saluation,

2.Tim.2.11 because it is written, *It is a true saying, for if we be dead with Christ, wee shall liue with him: if we suffer, wee shall also reigne with him.* But no reprobate shall reigne with *Christ*, that is the blessed preferment of them onely that are the elect of God.

Secondly, if all that beare the wrath of God for sinne were reprobates, and that wrath an euidence of their reprobation, then this absurditie would follow, that God should neuer bee displeased with his elect whatsoeuer they doe, & should neuer lay any iudgement vpon them, that might be interpreted to be an euidence of his wrath, and iust displeasure

sure against their finnes. Whereas the contrary is most true, and God often lets his wrath fall heauily vpon his elect for their finnes. To that end heare the words of Gods Church, speaking to the malignant company of her enemies, that reioice at her trouble, *I will look vnto the* Micah. 7.7.

*Lord, I will wait for God my Saviour, my God will heare me. Reioice not against me, O mineemie, though I fall, I shall arise; when I shall sit in darknes, the Lord shall be a light vnto me; I will beare the wrath of the Lord, because I haue sinned against him, untill he plead my cause and execute iudgment for mee: then will hee bring mee forth vnto the light, & I shall see his righteousness.* The Church confesseth that she bare the wrath of God, shee confesseth that that wrath fell vpon her for her finnes, and therefore promiseth to beare it patiently, because she bare it iustly, and she takes not that wrath of God for any euidence of reprobation, neither ceaseth to esteeme her selfe the chosen of the Lord, that shall inherit his fauour. And therefore she exerciseth her faith in looking vp vnto the Lord, and out of faith promiseth her selfe all gracious respect

speeke with God in her praies, & shewe her selfe rich in hope, that God himselfe will in due time plead her cause, and bring her out of the darknes of her trouble into the light of ioy, and so magnifie his loue and fauour to her, that her aduersarie the malignant congregation shalbe ashamed. Therefore certainly God doeth often let his wrath fall vpon the elect for their sinnes, and the manifest strokes of Gods wrath cannot bee said to be infallible euidences and signes of reprobation, as our afflicted sinner affirmeth to his owne great hurt. And if hapily vpon hearing of these things thus spoken, his diseased mind should begin to cauell and to say, that if other iudgements and strokes of Gods wrath be not euidences of reprobation; yet that iudgement and stroke of wrath that is fallen vpon him is a plaine euidence of reprobation, his iudgement being accusing thoughts & a wounded conscience, the most heauie of all Gods iudgements, whereof *Salomon* saith, *A wounded spirit, who can beare it?* For that stroke is the beginning of intolerable punishment, it is the very gate of hell, it

Pro. 18. 14.

Is that worme that shall liue euer in the  
bosome of the damned, it is euen no o-  
ther then hell vpon earth. And why shold  
God set a mans sinnes against him in so  
terrible a manner as hee doeth in this  
temptation, but because his meaning is  
to condemne vs for our sinnes, & afore-  
hand to let vs see that hee shall doe it  
most iustly, our sinnes being so many and  
solothsome? against this cauill, and for  
the remouing of this offence from his  
heart, I will adde this vnto that that hath  
been already spoken, that God doeth lay  
euen this particular stroke of his wrath,  
namely a wounded conscience in the  
sight of sinnes, vpon his elect, and there-  
fore that wrath is no euidence of repro-  
bation. The prophet *Dauid* bore this  
stroke of Gods wrath, whereof he speak-  
eth thus, *Thine arrowes haue light vpon* *Psal. 38. 2.*  
*me, and thine hand lyeth vpon me: there is*  
*nothing sound in my flesh because of thine*  
*anger, neither is there rest in my bones by*  
*reason of my sinnes: for mine iniquities are*  
*gone ouer my head, and as a weighty bur-*  
*den they are too heauie for me.* Here was  
a stroke of the wrath of God, for he com-  
plaineth, that Gods hand was heauie vp-

on him, and that Gods arrowes had pierced him, and it was not a weak stroke, or slight touch, but forcible and fearefull, so that it made the whole man languish, and for the anguish of his soule his body also was consumed, and oppressed with paine and feeblenes; so that neither in his flesh nor in his bones remained any soundnes. And what stroke of Gods wrath was it? but even this particular stroke of accusing thoughts, and of a wounded conscience by reason of finnes that were so heauie a burdthen, that the vexation of them was his consumption? and was *David* vpon whom this stroke of wrath fell, was hee a reprobate? if he were, he was such a reprobate as the Lord *Iesus Christ* was (and no other, nor otherwise) whom the builders refused & cast aside as vnfit for the building; but God made him the cheefe corner stone, as *Peter* saith, *This is the stone*  
 Acts. 4. 11. *cast aside of you builders, which is become the head of the corner.* So in the kingdome of *Israel*, *Saul*, *Doeg*, and other busie doers, despised and cast aside the sonne of *Ishai*, but God did chuse him to build the kingdome of *Israel*. This  
 there.

therefore is most certaine, that euen this stroke of Gods wrath, when hee setteth our sinnes in order against vs, is no more a signe of reprobation, then any other stroke of Gods wrath whatsoeuer. This part therefore of his obiection, when he calleth himselfe a reprobate, is a bold and desperate speech, wherein he shews himselfe presumptuous against GOD, and vncharitable against himselfe, and whether he be a reprobate or not, hee ought not to pronounce himselfe to be one, the name of reprobation hauing reference vnto the vnknowne and secret counsell of God, not vnto the knowne and manifest sinne of man. And though our sinnes deserue reprobation, & Gods wrath falleth vpon them that are reprobate, yet neither the sinne that wee are guiltie of, nor the wrath that is fallen vpon vs for that sinne (though it be this paticular stroke of a wounded conscience) can be said to be arguments of reprobation.

And whereas he saith that we deuise answers to his obiections, that cary shew of strength among men, but those his obiections are vnanswerable before

*Our answers are such as will stand before Gods iudgement seat,*

E c 2

God,



God, and our deuised answers before him will be of no vertue. Let him know that the answers which wee haue made to his obiections, are all grounded vpon the word of God, by which word hee shall iudge all men, and all the causes of  
**Iohn. 12. 48** all men. As the Lord *Iesus* saith, *The word that I haue spoken, it shall iudge in the last day.* And therefore our answers being grounded vpon that word, shall stand as rules of trueth before the iudgement seat of God, when all the obiections that he hath made, growing onely from feare, and from a weake heart, distempered with a temptation of vnbeleefe, shalbe found to bee of no force. And with this assurance of the sufficiencie of our answers, wee waite to heare what he can further object, why he may not hope for the forgiuenes of pardonable sins, seeing *Iesus Christ* by his commandement hath giuen him leaue to aske forgiuenes of sinnes, and God the father of our Lord *Iesus* hath promised to grant forgiuenes of sinnes, as hath before out of the word of God beene truly declared,

## CHAP. XXVII.

**A** Fresh assault this afflicted sinner maketh vpon vs, and against himselfe (for this fierie dart is not easily quenched.) And againe, he obiecteth most vnkindly, saying, My sinne deserueth death, and I must die: I haue wronged the Lord of life, I haue prouoked him to anger, and by his iust sentence I must not liue. Also I haue spent the daies of my life on earth so wickedly, that I must liue no longer: There the earth is ouer-loaden with my transgressions, and refuseth to beare the burden of them. And as for the life of heauen, it were folly and madnes in mee, yea it were shameles presumption in me, to hope for any fruition of it. I know no other place of life but these two; earth where life is mortall, and heauen where life is immortall: and heauen will not admit me to liue there, and the earth hath indured my life too long. Therefore I must die. This is the sentence of God. The Prophet *Ezekiel* saith, *The*

*As eloquent  
obiection.  
His sinne  
deserueth  
death, hee  
must die, &  
must doe  
the execu-  
tion vpon  
himselfe.*

E c 3 *sonde*

Ezeki 18.4 *Soule that sinneth it shall die.* And the  
 Rom. 6.23 *Apostle Saint Paul saith, The wages of*

*sinne is death.* Who can controule this  
 iudgement of God? who shall open his  
 mouth against it? I doe my selfe approve  
 it. And therefore I am become my selfe  
 an enemy to mine owne life, yea heauen  
 doeth abhor it, the earth doeth loath it,  
 it must not continue, to the offence of  
 God and his Angels, to the greefe of the  
 Church and all true members of it. And  
 therefore I that heitherto haue had no  
 care to serue and glorifie God with the  
 continuance of my life, will yet at the  
 least and at the last serue and glorifie  
 God with the end of my life, intending  
 to be the executioner of Gods holy sen-  
 tence vpon my selfe. So shall I cease to  
 sinne any longer against God. As the  
 dead cannot praise him, so the dead can  
 not blaspheme him, and as they haue no  
 place to doe well, so I thinke they haue  
 no place to doe euill; and by such course  
 I shall deliuer my selfe from this vio-  
 lent temptation, I shall obtaine an end  
 of my feare. Doth not Job say of death  
 and of the graue, *The prisoners rest toge-*  
*ther, and heare not the voice of the oppres-*  
*sor,*

Job. 3.18.

for, there are small and great, and the servant is free from his master. There shall I rest hauing put off this heauy burden. What greater oppressour can there be, then an accusing and condemning conscience ? And there he saith I shall not heare the voice of the oppressor (O place to be desired, O sweet graue I long to be laied vp in thee ) and am I not a seruant and a slaue to sinne ? is it not now a most cruell and tyrannous master to me ? and there I shall be freed from his tormenting power. This being so iust in regard of God, so full of aduantage and ease vnto my selfe, it must be done, it shall be done, and I must doe it, yea I wil doe it; dissuade nice not from so iust and so gainefull a course, wherein I am resolved.

O malice of Satan ! this is thy voice, *An apposition*  
 this is thy counsell in all the former objections wherein thou hast beene a mediator. *pho to Satan.*  
 thou hast shewed thy selfe ; but in this thou exceedest thy selfe. Hee that knew thee not before, by this obiection may know thee to be as saint Peter calls thee, *A roaring lion, that walketh about seeking whom hee may deuoure.* 1. Pet. 5. 8.  
 Heereby  
 E c 4 thou

thou maiest be knowne to be as *S. Iohn*  
*Reue. 11. 9.* calls thee, *the great dungeon, that olde*  
*serpent called the diuell and Satan, which*  
*deceineth all the world.* In this tempta-  
 tion thou seekest to deuoure, but the  
 prey shall be plucked out of thy iawes;  
 in this thou thinkest to deceiue, but thy  
 dangerous falshood shall be discovered  
 and auoyded. The victorious Lion of  
 the tribe of *Judah* the roote of *David*  
 shall rescue and deliuer his seely sheepe.  
 The Serpent that was lifted vp vpon the  
 crosse shall bruiſe thine head, and heale  
 the wound that thou like a fiery serpent  
 hast made. The Lord rebuke thee Sa-  
 tan. The Lord tread thee downe vnder  
 the feete of this afflicted sinner, and that  
 shortly.

*Answer to  
 the obiection.  
 on.*

But thou, O sorrowfull sinner, hear-  
 ken to the councell of God; let not the  
 serpent that deceiued our first parents,  
 deceiue thee: stoppe thine eare against  
 his lying words, and be ready to heare  
 what shall be taught thee in the name of  
 God. God saith by the Prophet, *Heare*  
*Esay. 55. 3.* *& your soule shal liue.* Heare, that thy soule  
 may liue. Thou art vrged to desire deser-  
 ued death, thou art vrged, & yeldest with  
 thine

thine owne hands to hasten, his death. Thy resolution to hasten it seemeth to be grounded vpon these reasons. First thou hast wronged and prouoked to anger the Lord of life, and therefore deseruest in his iustice to die. Secondly, thou hast burdened the earth (the place of mortall life) with thy sinnes, and art not worthy to liue any longer vpon the face thereof, and then to thinke that thou maiest liue in heauen (the place of immortal life) thou holdest to be shamelesse presumption. Thirdly, thou holdest thy life to be loathsome (it is so to thy selfe) because it is offense to God and to his Angels, to the church and members thereof. Fourthly, because thou hast not serued and glorified God by the continuance of thy life, thou wilt serue and glorifie him by hastening the end of it. Fifthly, thou hast multiplied sinne all the daies of thy life, and thou thinkest that thou shalt cease to sin if once thou be dead. Lastly, whereas thy life is full of seare sorrow and bitternesse, thou thinkest by death to be freedde at once from all. These are the reasons vpon which thou groundest thy resolution to hasten

hasten thy death with thine owne hands, they may preuaile as reasons with them whom God hath left in the power of  
 Iohn 8. 44. him, whom the Lord *Iesus* calleth, a *murderer from the beginning*. But who-soeuer remaineth in the protection of the Lord and giuer of life, to him these allegations cary not the estimation of perswading reasons: or if they beare any such estimation with them, yet God will neuer suffer them so to preuaile that they shal take effect, but he will preuent their execution as he did with the afflicted Gaoler of *Philippi*, whom, being ready to fall vpon his sword, when he perceiued the effects of the earth-quake, and feared that his prisoners were fled, the mercifull G O D. preserved him by the voice of *Paul*.

My heart trembleth to thinke of this obiection, and it breaketh out beyond the bounds of my conceit, that thought the precedent obiection to haue beene the height of Sathans malice, and of this poore afflicted sinners danger. But this exceedeth all height: heere is extremity of malice in the tempter, heere is extremity of danger in the tempted. If the  
 Deuill

Devill preuaile in this temptation, hee needeth not to vse any other. And if the sinner giue place to this temptation, it is nothing worth to resist and ouercome all other. In answering this temptation, I wil first examine the point that he saith he is resolu'd vpon, and then the reasons vpon which hee groundeth his resolution.

The thing that he is resolu'd vpon, is to cut the threed of his own life, in plain words, he intendeth to kill himselfe. In the whole history of the Bible that containeth the records belonging to the Church of God, and to the people that pretend to haue any knowledge of God, how many hath he heard or read that did so? and what were they? in the first age of the world that lasted from the creation to the flood, sixteene hundred fifty and fix yeares, we read of much wickednesse, how *Kain* vnnaturallv killed his brother *Habel*, how *Lamech* transgressed Gods ordinance for mariage, and gloried in his owne cruelty saying to his wiues in his wicked pride, *I would slay a man in my wound, and a young man in mine hearr.* We read of the carnal licentiousnesse of the

*The iniquity of the thing that he intendeth to doe.*

*It is rare as being the height of all wickednesse*

*Gen. 4.23.*



**Gen. 6. 1.** the men of the best line. How *the sonnes of God saw the daughters of men that they were faire, and theyooke them wives of all that they liked.* Yea of the whole race of mankind we reade that *the earth was cor-*

**Gen. 6. 11.** *rupt before God, for the earth was filled with cruelty, then God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth.* And their wickednesse was so vile in the sight of God, that hee repented to haue made man vpon the earth, and hee brought a flood vpon the earth, wherewith he destroyed euery creature, in whose nostrils was the breath of life. And in all this time it is not read that any grew vnto this height of wickednes, to ineroch so farre vpon the right of God, and to be so vnnaturally sinfull as to kill him selfe. In so many yeares the Deuill that was a murderer from the beginning could not preuaile so far among the most wicked, as to perswade any to lay violent hands vpon himselfe. This wickednesse was then vnknewen from the flood to the natiuity of our Lord *Iesus Christ*, for the space of two thousand three hundred and eleuen yeares, wee read of horrible wicked-

wickednesse, of warre among nations, of the tyranny of *Nimrod*, of the building of *Babel*, of the vncleanness of the *Sodomites*, of the slaughter of the *Sichemites*, of the tyranny of *Pharo*, of the sinne of the *Cananites*, of the rebellion of *Korah*, of the couetousnesse of *Balaam*, of the fornication of *Zimri*, and infinit vngodlinesse in euery age of man, in euery generation; but of this kind of vnnaturalnesse, for men to lay violent hands vpon themselves, we haue very few examples. *Saul* fell vpon his *1. Sam. 31.*  
owne sword and killed himself, because  
he would not come aliue into the hands  
of the *Philistims* that preuailed against  
him in battell, and his Armour-bearer  
discouraged by his Lords example did  
the like vnto himselfe. And not many  
yeares after, *Ahitophel* the great coun-  
seller that followed *Absolom*, vpon dis- *2 Sam. 17.*  
content left *Absolom*, went home to his  
owne house, and hanged himselfe. We  
read of a fourth whose name was *Zimri*, *1. King. 16. 1*  
that being besieged in *Tirzah*, and not  
able to defend himselfe and the place,  
went into the Kings Palace, and setting  
the house on fire, burned himselfe, and  
these

these are all that the Scripture recordeth guilty of this impiety, for we are not to number *Sampson* among them, whose purpose was not to kill himselfe, but to execute the iudgement of God vpon the *Philistins*, which was a worke of his calling, in the faithfull and zealous performance whereof hee lost his life. And I wittingly passe ouer the history of *Rahab*, that fell on his sword and slew himselfe, that he might not come aliue into the hands of them, whom *Nicanor* sent to take him, leaving the credit of that History to the authority of the writer. Whom yet if wee adde to the former, the number is not much increased by him. So few they were, in so many yeeres, with whom the ancient murderer could preuaile to make them enemies of their owne life. And if we consider what manner persons they were with whom he did so far preuaile, their wickednesse will serue to warne any man that hath any dram, either of piety or wisdom, or care of his owne credit, not to put himselfe into the company and ranke of them. *Saul* was a man enuious, traiterous, perfidious, cruell and profane,

Iud. 16. 30.

2. Mach.  
14. 41.

1. Sam. 31.

profane. His enuy appeared in this, that hee hated *Dauid* because the Lord prospered him, and because the people honoured him, for that and for no other cause did hee seeke to take away his life. His traiterous minde appeared in this, that vnder pretences of loue, & shewes of the greatest fauour hee sought to kill *Dauid*, giuing his daughter *Michol* to *Dauid* to be his wife, that she might be the traine to destroy him. How perfidious and false of faith he was, appeared in this, that often giuing his promise to *Dauid* to doe him no harme, and giuing it vnto him aduisedly, vpon sight and prooffe of *Dauids* innocency and faith to him, he yet euer brake it, and vppon every the least opportunity, went out against him with his Army to take him. His cruelty appeareth in this (besides other proofes thereof) that vpon the report of *Doeg*, telling him that *Ahimelech* the Priest had asked counsel of the Lord for *Dauid*, and had giuen him victuals, and the sword of *Goliath*, hee sent for *Ahimelech*, and all the Priests of his fathers house, euen fowre-score and fife men, and caused them all to be slaine,

1. Sam. 22.  
9. &c.

1. Samuel.  
22. 19.  
and

and destroyed also *Nob*, the City of the Priests where *Abimelech* dwelt, smiting with the edge of the sword, both man and woman, both child and suckling, both Ox and Ass, and sheepe with the edge of the sword, in most barbarous and inhumane cruelty. How profane hee was without due feare and reuerence of God, the former act done vpon the Priests of the Lord without regard of the seruice whereunto they were separated to minister at the Altar of the Lord, doth plainly show. And his preuenting the time appointed of God in offering his Sacrifice, when the people were scattered from him, and *Samuel* was not come vnto him. But chiefly his profanenesse appeared in consulting with the Witch

1. Sam. 28. at *Endor*. As it is written of him, *Saul* 7. said vnto his seruants, seeke mee a woman that hath a familiar spirit, that I may goe to her, and aske of her: and his seruants said to him, behold, there is a woman at *Endor* that hath a familiar spirit, then *Saul* changed himselfe, and put on other raiment, and he went, and two women with him, and they came to the woman by night: and he said, I pray thee, coniuere vnto mee by

By the familiar spirit, and bring me him up  
whom I shall name vnto thee. This is an  
infallible argument of a most profane  
heart; in times of trouble and danger to  
seek helpe of the Deuill, to place hope  
in him, to regard his word and answer.  
These things ought to bee done vnto  
God onely, his helpe onely should be  
sought in the time of danger, in his mer-  
cy and truth onely wee ought to trust,  
and to giue credit to his word which  
shall stand for euer, and from the God  
of truth to flee for counsell to the father  
of lies, and from the Sauour to flee for  
helpe to the destroyer is most profane  
and his Armour-bearer was not vnlike  
him, for commonly such as the master is,  
such wil the seruant be, such as the King  
is, such wil the Courtier be. As for *Achi-*  
*nophel*, he was a great states-man, but he  
was also a great traitor: hee was very  
wise in matters pertayning to rule, but  
he was also very wicked. He assisted the  
subiect against the King, that was trea-  
son: he assisted the sonne against the fa-  
ther, that was vnnaturall treason: he as-  
sisted a wicked sonne, proud and bloudy  
*absalom*, against a godly father, euen a-

F f

gainst

gainst religious and holy *Danid*, this was  
impious treason. *Zimri* likewise was a  
traitour against his Master *Elah*, whom  
he slew in the second yeare of his reigne,  
and inuaded the kingdome of *Israel*.  
Such were the men with whom the an-  
cient murderer preuailed in three and  
twenty hundred yeeres, few in num-  
ber, and men of most wicked hearts and  
liues. And shal our afflicted sinner thinke  
to match himself with such forlorne me.  
In wickednesse so rare will he be so for-  
ward? and with men so vile will hee  
ioyne? for the time after the comming  
of the Lord *Iesus* in the flesh, wee haue  
record in holy Scripture onely for sea-  
uenty yeares. In these yeares we read of  
much wickednesse, of the rage of the  
Iewes in crucifying the Lord *Iesus*, of  
the persecution of *Saul*, wherein *Stenen*  
was stoned, of the persecution of *Herod*  
wherin *Iames* was slaine with the sword.  
Of the malice of the Iews in euery place  
forbiding the Apostles to preach the  
Gospell to the Gentiles. And of their  
endlesse malice against *Paul* being now  
conuerted and become a witnesse of *Ie-  
sus*. And among all the intraged sinners  
of

of this time, in whom the prince of this  
world exercised his power most impudently.  
We read but of one that lay  
violent hands upon himself, even that  
the Apostle, and hee is marked out  
by the names of a traitor, a coward, and  
the child of perdition; but in this man  
there is no comparison of other sinners,  
ne so incurably and notoriously evil.  
As these men in comparison of other  
sinners. And shall our poore sinners  
be so to increase this number, and con-  
trary to God's good will, to exceed these men in  
the excess of the sinne (wherein they  
shall be found to have some modestie,  
in standing to all those many such ex-  
treme wickednesses) and the verie horrible  
extreme iniquities of the new (as if they  
shall be found in the house to commit any to  
a greater wickedness; but such as had  
already our sinne his allurement by  
their owne forwardness in sinne) let  
these things be the resolution of our  
sinners, and make him feare to execute  
his iniustice vpon himselfe.

In which fact (to make all hearts de-  
test it) there is the extreme height  
of all cruelty, without all mixture of  
charitie.



charitie onmercy: the thiefe that murdereth by the high-way side, is cruell; yet in his cruelty there is mixture of some charity, for he intendeth his owne supposed good, in seeking spoyle to maintain his life. More cruell is the tyrant that sheddeth innocent blood, and presenteth vnto death Gods Saints.

2.Kl. 21.16 As *Achan* that shedd innocents blood exceeding much, will be replenished: *Ierusalem* from corner to corner. And as *Herod*

Acts 12.1 stretched forth his hands, so were certaine of the Church, and hee killed *Simeon* the brother of *John* with the sword. Greater is this cruelty that is maintained by power, and countenanced by authoritie, and false shew of iustice. Verie there is in this a mixture of charity. For such tyrants suppose them whom they kill to be enemies, either to their religion, or to their rule, for defence whereof they vse their cruelty. Greater is the cruelty, when vnder pretences of loue & peace murders are committed. As when those 2.Sam. 4.6 two seruants of *Ishbosheth* pretending trade as Merchants, *Rehah* and *Baanah* his brother came into the midst of the house, as if they would haue wheate, and they

they smote him under the fifth ribbe, and  
 he died. For when they came into the house,  
 he slept on his bed, in his bed-chamber,  
 and they smote him, and slew him, and  
 beheaded him, and tooke his head, and  
 gaue them away through the place all the  
 night. And when Ioab tooke Abner aside  
 in the gate to speake with him peaceably,  
 and smote him under the fifth ribbe, that he  
 died, for the bloud of Asael his brother.  
 Heere was great treason, heere was cru-  
 elty couered with pretences of loue and  
 peace. Yet in this cruelty there was  
 some mixture of loue. For the two bre-  
 thren that slew Ishboseth, did it for Da-  
 uids sake as they affirmed. For when  
 they had slaine him, They brought the  
 head of Ishboseth vnto Hebron, and said  
 to the King, behold the head of Ishboseth  
 Sauls sonne thine enemy, who sought after  
 thy life, and the Lord hath auenged my  
 Lord the King this day of Saul and of his  
 seed. And either they bare this loue to  
 David, to free him from an enemy as  
 they pretended, or else they did it out  
 of loue vnto themselues, hoping to re-  
 ceive some reward at Davids hand for  
 their seruice. And the fact of Ioab in

murdering *Abner* was out of loue to  
*Asahel* his brother whome *Abner* had  
 killed before. This their crueltie was  
 exceeded by the murder committed by  
*Cain*, in killing his brother *Abel*, when  
 in it cannot be denied, but there was  
 loue vnto himselfe, for this was the  
 quarrell, it grieued him that his bro-  
 ther was accepted in his sacrifice, and  
 hee refused. Heerein hee held himselfe  
 wronged, and intended that way to doe  
 himselfe right. We reade of a crueltie  
 exceeding this, in a degree against na-  
 ture about the murder of brothers. For  
 when *Senacherib* was returned from the  
 land of *Israel* to *Ninive*, on a day when  
 he entred into the Temple of *Misroch* his  
 god, *Adramelech* and *Sharezer* his sons  
 slew him with the sword. The sonnes of  
 his loines that should haue beene the  
 staffe of his age, and the guard of his  
 person against his enemies, became his  
 mortall enemies, they that receiued  
 their life by propagation from him, and  
 had not beene, if he had not first beene,  
 they vnnaturally requited him, and  
 spoiled him of his life, and did to their  
 ytermost extinguish his being. What  
 heart

heart of man abhorreth not these cruelties? and yet in all these, there is a mixture of some loue (I confesse a wicked loue, yet some loue) and some purpose they haue to benefit some, by making their life more happy : themselues at least, and their owne life, if no others. But in the fact of *Saul*, *Achitophel*, and *Indas*, and such like persons that lay violent hands vpon themselues, there is no intent of doing good to others, no nor of making their owne life more comfortable or happie, they are no friends to other men, and they are greatest enemies to themselues, where no other loue remaineth in wicked men, yet selfeloue remaineth, and perswadeth them things beneficiall to themselues. But in this sinne where no loue to other men appeareth, there is loue least of all to themselues, while they worke their owne destruction. What could thy enemy desire to doe more vnto thee, then thou dost vnto thy selfe? What could iustice by the hand of the Magistrate in punishing? What could violence by the hand of the cruel in reuenging, do more vnto thee then thou dost vnto thy selfe?

Could the *Philistims* haue done anie more to *Saul* then kill him? & to escape their violence he killed himself, seeking no other remedy of the mischiefe, then by throwing himself into the mischiefe? could *David* preuailing against *Abso- lom*, haue done any more to *Achitophel* then to take away his life? and to escape the stroke of *Dauids* iustice, he tooke away his owne life himselfe, preuenting the iudgement of another that he feared, by pronouncing & executing the same iudgement himselfe vpon himselfe. If wee iudge of the affections by the actions of men, and guesse what the heart desired by that which the hand hath done (and there is no surer rule, for the Lord *Iesus* saith, *By their fruits yee shall know them*) yea may we say, that where hatred made the *Philistims* enemies to *Saul*, and iustice gaue power to *David* in all seueritie to take away *Achitophels* life: neither hatred in the *Philistims*, nor iustice in *David*, could make them to be greater enemies and more dangerous, then *Saul* and *Achitophel* were vnto themselves, for they made haste to doe the euill vnto themselves, that the others

Matt. 7.20

others came more slowly to doe: for though the *Philistims* made hast to kill *Saul*, yet *Saul* made more hast to doe it then the *Philistims* could: and whereas *David* perhaps in his mildenes might haue bin intreaded to spare *Achitophels* life, *Achitophel* like a cruell iudge hating himselfe, made hast by speedy execution to preuent all pardon whom loueth hee that loueth not himselfe? whose friend can he be, that in this manner and measure is his owne merciles enimie? Goe then, and be more cruell then euer was murdering theefe, oppressing tyrant, bloody *Cain*, or *Senacheribs* vngracious impes, goe and be more cruel then any cruel beast, that though it be an enimie to the life of other creatures, yet is a resolute defender of it owne life, if thou strue for the name and shame of most cruel, yea more cruel then man or beast (I will ad also, or then diuel, for the diuels studie not to doe themselues hurt) then goe and doe that violence that thou intendest against thy selfe, but if thou be willing to let the cruelllest of men, the fiercest of beastes, yea the diuels themselues to goe before thee in merciles

merciles crueltie, then preserve thine owne life, if thou or any for thee say, thou doest it out of loue to thy selfe, intending thereby to preuent future euils. The vanitie of this speech shall be shewed when we come to the last reason whereupon thou groundest thy godles resolution.

*It is the  
losse of all  
patience &  
of faith.*

*Mat. 11. 28*

There is not onely merciles crueltie in this sinne of selfe murder. But there is also totall want of those two cardinal Christiã vertues, that belong to the time of affliction, namely of patience & faith, the Lord *Iesus* requirs no more in vs for our aduantage at that time then these two, remembring faith before patience, and saying, *Come vnto me all ye that are wearie and laden, take my yoke on you, and learne of me, that am meeke and lowly in heart*, Hee requireth faith in the first words *come vnto me*. He would haue vs come, *Non pede sed fide*, *Not with our foote but with our faith*, And *non passus sed precibus*, *not with our shifting steppes, but with our constant praiers*. His meaning is not that wee should set our feete within his courtes, but rather that we should with hope present our desires before

before the throne of his grace, for this is the work of faith to draw neere to Gods mercy seate. And he requires patience in the next words, *Take my yoke on you,* Let there be no murmuring nor grudging against the yoke that God offreth to lay vpon your shoulders, spurne not against it, but take it meekely vpon you, & learn to submit your selfe vnto it. And *Saint Paul* requires no more in time of troubles, but these vertues of patience & faith, remembring patience before faith, saying, *Let your patiente minde be knowne* Phi. 4. 5.  
*vnto all men, the Lord is at hand and faith in the next words be nothing carefull but in all things let your request bee shewed vnto God in praier and supplication with giuing of thanks.* He requireth patience in the first words plainly, *Let your patient mind be knowne vnto all men,* and he requireth faith in the next words; describing faith by her effects and saying. *Be nothing carefull but let your requestes in all things be shewed vnto God in praier.* Vnto these vertues of patience and faith continued and practised in the time of trouble, when we are wearied with our long and laden with our heauie burdens, both  
*Iesus*



## 444      *The Strong helper.*

Mat. 11.28.

Phil. 4. 7.

*Iesus* the Lord and *Paul* his minister doe promise and assure all deliuerance and ease. The Lord *Iesus* in these words, *I will refresh you, and yee shall finde rest vnto your soules.* And the Apostle *Paul* his minister in these words. *The peace of God which passeth all understanding shall preserve your hearts and mindes in Christ Iesus.* What canst thou require more in thy hottest conflictes, then to be refreshed by *Iesus Christ*? What canst thou desire in the greatest load of thy soule but to be eased of thy burden? what canst thou wish and long for more then this in thy greatest vexation, that the peace of God that passeth vnderstanding should preserve thy heart and mind in *Iesus Christ*? and this is promised by *Christ* the trueth and by *Paul* the witnes of trueth, to them that in their troubles doe suffer with patience & pray in faith. But thou in this thy desperate resolution hast lost all patience, and cast away thy faith, for if thou hadst patience thou wouldst not bee vnwilling to indure Gods visitation, and to suffer his good pleasure: and if thou hadst any faith in God thou wouldest trust to his helpe  
and

and with much comfort waite for the day of saluation. Consider the qualitie of this sinne, and thou shalt see, that it doeth more spoile thee of thy helps, and makes the more naked of all good couering (if more may be) then were our first parents spoiled and made naked by the fraud of the serpent in the Garden. For patience and faith beeing the couering of the soule for such stormie times, thou hast lost all this cloathing: thou refuselt to bee refreshed by *Iesus Christ* while thou refuselt to hold the course, wherein hee promiseth to refresh thee. thou refuselt to be ealed by the help of his strong hand, whilst thou refuselt the course in which he promiseth ease. Thou castest from thee that peace of God, of inestimable price by which thy heart and mind should bee preserved in *Iesus Christ*, while thou refuselt the meanes by which that peace is to be obtained, how vncomely is it for the creature to be impatient at the worke of his *Creator*? how disordered a thing is it that the professed *Christian* should faile to put his trust in *Christ* his Sauiour? a greater error then this into which thou runnest, it is  
not

not possible for any man to fall into this: is to say to the iudge whom we haue offended, I will indure no chastisement at thy hands: this is to say to the redeemer that is readie to saue vs, I despise thy saluation & rather make choice to perish. There is a madnes of the bodie when the braine is distempered: but verily this is the madnes of the soule running into ruiner and while thou art yet sober, wilt thou wittingly run mad, forgetting the mischief that will follow?

*It is against the right of God who onely is Lord of life & to whom onely the issue of death appertaine.* Besides consider whose thy life is, who quickned thee at the first, who preserved thy life heitherto, who hath numbered thy dayes and appointed thy time, to whom the seruice of thy life belongeth to vs while he pleaseth, to whom the issues of death doe appertaine, and who hath the keyes of hell and of death and in whose handes the rule of all these things remaineth so shaldest thou discerne whether thou haue any power & authorite or no to meddle in this busines. Didst thou appoint the beginning of thine owne life? Didst thou fashion and quicken thy selfe in thy mothers wombe? doeth not the Prophet say, speaking vnto

to God, *Thine hands haue made me and fashioned me.* Psal. 119. 73.

He confesseth god to be the workmaster, himselfe to be Gods work, wherein hee did no more then the pot doeth, that taketh not his owne shape, but receiues it from the potter. Hereof he speaketh more fully in another place. *Know yee, that euen the Lord he is God, he hath made vs. and not we our selues.* Psal. 100. 3.

And wilt thou pull downe the building that God hath set vp: go to then; and pull downe heauen which God hath spread, rowle it vp in a bundle and cast it into the deepe, scatter in the ayre the water of the sea, and fling abroad the drops of it till it be drie: pound the earth into dust and raise a mightie winde to scatter the same, that the place of it may bee found no more. If thou haue a purpose to destroy that God hath made, and wouldest oppose thy hand in destroying against the hand of God in building, attempt some of these things and try thy strength, that thou maiest suruiue thy fact, and liue to reape the glory of it. If these things be to great for thee, then cease to hold this conceit, to attempt the pulling downe of that which God hath

hath built vp, oppose not thy selfe against his worke, especially in pulling downe the frame of thine owne life, where thou must needs perish with thine owne worke, & not liue to glorie in that that thou hast done. And as God made thee at the first a living wight, so it is he that hath preserved thee all thy time, in the feeblenes of thy infancie, in the carelesnes of thy youth in the rashnes of thy riper yeares, all which seasons of thy life, made thee subiect to many decayes, thorough their proper frailties. But God made thy feeble infancie strong with his strength: he made thy ignorant and carelesse youth aduised and wise by his wisdom: he made thy rash and bold manhod to be safe through his providence. He that keepeth *Israel* and neither slumbreth nor sleeperh, it is he that hath kept thee. The Prophet speaketh thus vnto God in one of the Psalms. *Thou didst draw me out of the wombe, thou gauest me hope euen at my mothers breastes: I was cast vpon thee euen from the wombe thou art my God from my mothers belly.* By which words hee giueth vs to vnderstand that the same God that gaue vs life

Psal. 119.

life in our mothers wombe, is hee that  
keeperth vs from the wombe to the  
grave, he preuenteth dangers, he giueth  
loode, hee healeth our sicknes, hee dis-  
appointeth our enemies, he is our guard to  
defend vs, he is our shield and buckler to  
saue vs from all hurt. He hath done this  
for thee for thy conception vnto this  
day: and wilt thou in one hower at-  
tempt to ouerthrow and destroy that,  
which with so much care God hath che-  
rished so long? wilt thou be hatefull to  
oppose thy selfe against his loue? wilt  
thou be maliciously vnthankfull to op-  
pose thy selfe against the worke of his  
fatherly care? while hee is desirous to  
keepe thee in safetie, wilt thou strue  
(more then all the world besides) to  
workethine owne decay? The Angels  
in heauen, vnderstanding the care of  
God for thee, doe willingly pitch their  
rents about thee, and refuse not for thy  
safetie, to beare thee in their hands, and  
keepe thee in thy wais. The diuels of hell  
by Gods prouidence are kept off from  
thee as with a strong hedge, which they  
can neither clime ouer, nor breake thro-  
row, whereby they impeach not thy  
G g safetie,

safety. And while the creator of all things remaineth thy keeper, the creatures are in league with thee, and thou liuest in pace among them, and while the worke of God that preserveth thy life, hath this power among all creatures, that the creatures of heaven will not attempt thy hurt, the creatures of earth doe not attempt it, and the creatures of hell cannot. Wilt thou alone vnmmercifully seeke to crosse the care of God in working thine owne woe? Then thou art worthy whom the heavenly creatures should abhorre, whom the earthly creatures should forsake, and the hellish creatures imbrace, receiued into their company, with this greeting, this is he whom God would haue kept; but against the loue of the Angels of heaven, against the peace of the creatures of the earth, and beyond the malice and power of vs Angels of darknes, hee hath destroyed himselfe. Besides, it is God that hath assigned to euery one of vs the measure of our time, he hath appointed the number of our daies: our life did not begin till he appointed the first day of it, and so long it must last vntill hee  
say

say, this is the last day of it. No man did  
set downe for himselfe when he would  
come into the world: and no man must  
set downe for himselfe when he will goe  
out of the world. God sent vs in giuing  
vs life, when we came into the world:  
and God must call vs out of the world,  
taking away our life, when wee goe  
hence. It is the saying of *Iob*, *Is there not* *Iob. 7. 1.*  
*an appointed time to man upon earth: and*  
*are not his daies as the daies of an hireling?*  
Man hath his time appointed to him,  
when it shall begin, when it shall end, he  
cannot lengthen it when the end com-  
meth, and he ought not to shorten it be-  
fore the time be come. His daies are as  
the daies of an hireling; an hireling is  
certained for so many daies, longer  
then his couenant he may not stay, shorter  
then his couenant he ought not to stay:  
such is the life of man, hee is Gods hire-  
ling, for so many daies and yeares, God  
hath hired him in this world, as in Gods  
vineyard, to worke in some honest cal-  
ling: when we haue serued out our time  
here, we may stay no longer, and till we  
haue serued out our time, we must serue  
so long. Thou wilt therefore be found



- to bee a fugitiue seruant from God, if thou depart his seruice before thy time be full out. And that belongeth to God, and not to thee to set downe. The Prophet *David* saith of God in one of the
- Psal. 68. 20.** *Psalmes, To the Lord God, belong the issues of death. To God it belongeth and not to man, to set downe and determine who shall die, when he shall die and by what meanes he shall die, he vseth sometime the hand of the magistrate, sometime the hand of the violent, and so endeth one mans life, (as we thinke) by counsell and worke of another man, but neuer did he giue licence to any man to kill himselfe. Hee hath forbidden murder by his commandement. Thou shalt not kill. He condemned it in *Caine* from the beginning of the world, to whom having slaine *Abel* his brother, he said;*
- Gen. 4. 10.** *What hast thou done? the voice of thy brothers blood cries vnto me from the ground. Now therefore thou art cursed from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand. And after the flood when hee began againe to replenish the earth with inhabitantes, he made a law against murder,*

to reſtraine both man and beaſt from committing it, ſaying, *Surely I will require your blood wherein your lines are: at the hand of euery beaſt will I require it: and at the hand of man, even at the hands of a mans brother will I require the life of man. Who ſo ſheddeth mans blood, by man ſhall his blood be ſhed: for in the image of God hath hee made man.* So offenſiue vn- to God it is for a man (without warrant and authoritie) to kill any; becauſe man was made in the image of God, a creature of vnderſtanding, indued with excellent vertues of knowledge and righteousnes, with reſemblance in theſe vertues to God himſelfe, in the making of whom it pleaſed God to ſhew his excellent power, his wiſedome, and his mercy. No man, no beaſt can deſtroy this creature and bee innocent before God. It belongeth onely to him that gaue life to take it away; where he takes it away, who can giue it? and where hee hath giuen it who ſhall take it away. So that the whole rule of life muſt remaine in the hands of the Lord of life: who of himſelf ſaith, *I kill, and giue life.* Except thou canſt doe both, attempt to doe nei-

Gen. 9. 5.

Deu. 32. 39

1. King. 19.  
4.

ther. First make a living man if thou canst, and then kill him whom thou gapest life vnto, thou shalt hurt no worke therein but the worke of thine owne hands. But if thou canst not giue life, presume not to take away life, thou shalt therein violate the worke of another; and if thou maist not kill any other, thou maiest not kill thy selfe, one God made thee and them: and if thou shalt be guiltie of blood in killing thy neighbour, thou shalt be guiltie of blood in killing thy selfe: if thou maiest not touch the life of thy neighbour, thou maiest not touch the life of thy selfe. When *Elias* was weary of his life, being persecuted by *Iezabel*, hee said vnto God, *It is enough O Lord, take my soule, for I am no better then my fathers.* Hee desired to be out of this present euill world, hee was wearie of the trauels and dangers of it: did he therefore kill himselfe; did he lay violent hands vpon his body, & let out his soule before his time? No: such thoughts were far from him, he remembered that God had placed his soule in that earthly Tabernacle, and he intreateth God to set his soule at libertie. Hee held

held his hands, howsoever his heart was affected. So doe thou: hold thy hands from any fact of violence, and lift them yp with thy heart vnto God in heauen, and desire him to take thy soule when hee thinkes good. When the Apostle Paul was in a streight betwene two, and wist not whether he should desire life to continue in the world, or death to goe out of the world, because his life should be profitable to the Church, but his death gainefull to himselfe: he expressed the inclining of his heart to death for his owne aduantage in these words, *De-Phil. 1. 23.* *striving to be loosed, and to bee with Christ, which is best of all.* His reward was in heauen, he desired to obtaine it: his redeemer was in heauen, hee desired to be with him: and because hee could not come to inioy his reward, and to be with his redeemer, except by death he should passe out of the world, therefore he was willing to depart, and to that end to be loosed and set at libertie from his flesh. But did hee incline to set himselfe at libertie, to loose the bands of his owne life, by which his soule was tied and fast bound, to the fellowship of his body?

no: he desired to bee a patient, not an agent, to be a sufferer, not a doer in this busines: his words are, *Desiring to be loosed*. Not desiring to loose my selfe. This he longed, and this he waited for, and in time obtained it. In these men behold and see, how to craue and demean thy selfe, learne of *Elias & Paul* learne of them that feare God: learne not of *Saul and Iudas*, learne not of wicked men, me that went astray in their doings,

*Wilt thou  
loose thy  
life for thy  
owne plea-  
sure that  
never wert  
willing to  
loose it  
for Gods  
sake.*

And tell mee if at any time thy life was so vile in thy sight, and the pleasure and glory of God so deare vnto thee, that thou wert content and desirous to giue thy life vnto God, to put it in hazard for his name and for his truths sake? Where hast thou despised the threatning of tyrants? where hast thou contemned the sword, the fire, the halter, or any other death? hast thou beene cast into the fierie furnace with *Ananias, Azarias and Misael*, rather then thou wouldest commit idolatrie, and worship any God but the Lord? Hast thou at any time with *Daniel* bin cast into the Lions den for a prey to their teeth, rather then thou wouldest giue ouer and cease to pray vnto thy God? Hast thou beene  
whipped

whipped with *Peter* and *Iohn*? hast thou beene imprisoned with *Paul* and *Silas*? hast thou been stoned with *Stenen*? or hath thy necke beene vnder the stroke of the sword with *Iames* the brother of *Iohn*? hast thou suffred rebuke, or any losse of goods, or any linnen, for the name of *Iesus* thy Sauour? In these cases, if thy life had beene vile in thy sight, it had beene a commendable thing in thee, to prefer the pleasure & honor of God, the trueth and glory of *Iesus Christ*, before the safety of thy life: for in this course, thou seruest with thy life, him that is the God of thy life: thou yeeldest it vp (being called for) into the hands of him that gaue it. And thou hast the examples of the Prophets of God, and the Apostles of *Iesus Christ*, to be thy patterne, who were euer ready and willing to lay downe and loose their liues in the seruice of God: they did not kill themselues to be deliuered from the fury of tyrants, but they yeelded themselues to the cruell will of tyrants. As *Jeremy*, saying to them that went about to kill him for preaching as god had commanded him, *As for me, be-*

hold

*lere. 26. 14*

**Iere. 26. 14** *hold I am in your hand, doe with me as you thinke good and right.* It was all one to him, and equally welcome to die or liue, so that he might faithfully doe his office. of the like minde was S. Paul the Apostle, saying to the elders of Ephesus, Be-

**Act. 20. 21.** *hold I goe bound in the spirit to Ierusalem, and know not what things shall come vnto me there, I saue that the holy Ghost witnesseth in euery Citie, saying, that bands and afflictions abide mee. But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministracion which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of G. d.* Heere was a godly contempt of fraile life, with resolution to vse the benefit of it while it lasted, in setting forward the seruice committed to him, and to let it goe without shrinking, whensoever the rage of men (by the sufferance of God) should by violent hands take it from him in the Lords quarrell. If thou haddest resolution in any like quarrell to yeelde thy life when there should be any attempt made to take it from thee, thou hast the Prophets of God, and the Apostles of Christ thy example

ample and thou hast also the promise of the Lord *Iesus* to recompence that losse of life with the gaine of eternall life, saying, *He that will saue his life shall loose it, and he that looſeth his life for my ſake ſhall ſaue it.* That is, if any ſhall, to ſaue his life, deny to confeſſe me before men, his life ſhall bee taken from him by ſome ſuch iudgement of God, as that he ſhall haue no comfort in the losse of it, and he ſhall after die eternally: But if any conſtantly confeſſe mee, putting his life in danger, either God ſhall miraculoſly deliuer him, and hee ſhall ſaue his life in this world, or for the losse of his life here (in which losse hee ſhall haue abundant comfort) hee ſhall haue eternall life in the kingdome of heauen. Here are comforts for thee, if thou haue come, or ſhalt come (in theſe caſes) into danger, if thou retaine this reſolution, to laie downe thy life for God and his glory, for *Ieſus Chriſt* and his truth. But there was neuer in thee any ſuch reſolution: thou diddeſt not loue God ſo well and thy ſelfe ſo ill, to die for vertue, to die for truth, to die for the glory of God, to die for the name of *Ieſus*: thou diddeſt

neuer

Mat. 10. 39



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neuer

Mat. 10. 39

neuer esteeme the Gospell, true religion and righteousnesse at so high a price. O vile man, Ovnworthy sinner, wouldst thou not gratifie God with contempt of life, and wilt thou gratifie the Deuill with it? wouldst thou not loose it for him that is the truth, & wilt thou loose it for the father of lies? was not he worthy (in thy sight) to be serued with this manly resolution, that gaue thee this life, and for the losse of it is ready to recompence thee with eternall life; and is he worthy to be serued with it, who was euer an enemy to thy life, and when hee hath spoiled thee of this life, makes thee amends with a higher mischise, to plunge thee in eternall death? O monstrous absurdity, to be admitted among the professors of Christianity. Pause a while, and consider of this point, that if it be possible thou maiest be recovered from this desperate purpose. Thinke what it is to haue held God off at the staues end, and neuer to haue yeelded in thy heart; die for his loue, though he gaue thee life, to loose one drop of bloud for his sake, though he filled thy veins, to haue thy breath stopped for his glory, though it

was hee that breathed into thy 'nostrils  
the breath of life, and made thee a living  
soule, and now to embrace the deuill in  
thy bosome, as if hee were thy God, to  
tell him that he shall haue thy life, thy  
blood shall flowe for his sake, if thou  
get a sword or knife, and thou wilt  
strangle thy selfe and stop thy breath for  
his loue, if thou canst get a halter. Where  
is thy wisdome, that resoluest so foolishly  
? where is thy iustice that resoluest so  
iniuriously ? where is thy loue either to  
God or to thine owne soule (to whom  
thou owest thy loue, to God, to procure  
his glory, to thy soule, to procure the  
saluation of it) that resoluest so hatefully  
? for more foolishly for himselfe,  
more iniuriously against God, and more  
hatefully, both against himselfe, and  
God, did any man euer conclude and  
resolve in any thing, then thou doest in  
this. Most foolishly thou determinest  
for thy selfe, that runnest into that de-  
struction, from which thou shouldst flie  
with all possible speed, as the *Israelites*  
fled from the tents of *Korab* & his com-  
pany, when the earth swallowed them  
vp. And most vniustly thou dealest with  
God,

GOD, to take that is his without his leaue (for we are his, and not our owne.

They are the words of the Apostle Paul, 1. Corin. 6 *Yee are not your owne.* And a little after, 19, 20 speaking of our bodies and spirits, hee

saith, *they are Gods*) and before his face, without any reuerence and feare of him, to destroy them both at once: for thou destroyest the body in killing it, & thou destroyest the soule that must perish for that murder. And most hatefully thou proceedest both against God & thy self in this resolution, hatefully against God in destroying his creature, and hatefully against thy selfe, in destroying thy selfe. The fact of the *Philistims* stopping vp with earth the wells that *Abraham* had digged, to the end that *Isaac* his sonne should not vse them for his cattell, is interpreted to be an euidence of their ha-

Gen. 26. 37 tred, *Isaac* saying vnto them, *Wherefore come yee to mee, seeing yee hate mee, &c.* How much more must thy fact be interpreted to be an euidence of hatred both against God and thine owne soule, that fillest vp and choakest the well of life, that God digged and opened for thine vse, and desirest to water at the pitte of death

death and hell, where thou shalt not obtaine one droppe of water to coole thy tongue when thou art in torments. How cometh it to passe among deceived men, that when as in the case of suffering for God, where death is accompanied with comfort, and rewarded with glorie, they shrink and feare, withdrawing themselves, shifting for their liues, which then are sweet vnto them, and death is bitter vnto them: and in this case of laying violent hands vpon themselves, where death is accompanied with terror, and shall be rewarded with eternal damnation; heere they step forth and are desperately bolde: life now is bitter vnto them, and death is sweet. This is a dangerous errour, wherein the ancient murderer hath beene thy counsellor, the gluer of life neuer perswaded therevnto: the very fact bewraies from what head the aduice came, euen from him that desireth the destruction of man.

Lay these things together, and I hope the thing that thou art resolved to doe, wil appeare so foule and odious before thee, that thy resolution will vanish and fade away. This sinne of selfe-murdering

*Conclusion<sup>2</sup>  
concerning  
the act that  
bee intended  
to do.*

ring is so abhominable, that in the first age of the world, when abominations were so multiplied, that the most patient God was iustly prouoked, with a generall floud, to destroy from the face of the earth, euery thing in whose nostrils was the breath of life, and among other abominations, murder crept in, and that betimes, in a greivous manner, the brother murdering the brother: yet this sinne could find no entertainment. The Diuell was not then so impudent to tempt thereunto, and men were not so wicked to yeeld therevnto. In the next long age of the world, from the floud vnto Christs comming in the flesh, for more then three and twenty hundred yeares, all sinne increasing, this sinne also crept in, but in all the sacred historie, among the people that had knowledge of the living God, there were not found aboue foure or five that yeelded to this cruell sinne: monsters they were among men, monsters among sinners, their rarenes shews them so to bee. And after the daies of *Christ*, for seauenty yeares, (the Sacred history reaching no further) there was  
found

found but one *Iudas*, the traitour, the thiefe, the diuell, that betraied his Maister the Sonne of God, into the handes of his enemies : a monster whom the world hath not equalled, nor can equall with a match: so that in more then foure thousand yeares, among the people that knew God, though there were many idolaters, many blasphemers, many giuen to witchcraft, and other diuellish hearts, many traitors, many murderers, many whooremasters, many oppressors, thieues, false witnesses, and sinners of all kinds, yet there were not aboue six selfe murderers. And with these monsters wilt thou ioyne? considering also, that in this sinne, there is no mixture of loue, in all other sinnes, there is some mixture of loue, if not to any other, yet vnto him selfe, but he that committeth this sinne, shewes no loue, neither to God, to his neighbour, nor to himselfe. His sinne is totally hate, himselfe totally hatefull, and whereas the vertues of Christianitie, pertaining chiefly to the daies of affliction, when God maketh his elect like vnto the Image of his Sonne, that suffering with him in this world, they may

H h

after



after reigne with him in heauen, whereas the vertues of christianitie pertaining to this time, are patience to suffer the will of God, and faith to trust to Gods mercie : this sinne is the banishment of all patience, it is nothing else then fury in the highest degree, and it is the ouerthrow of all faith, hastening and pulling on destruction, where it should pray and wait for deliuerance; it is a violent opposition against the worke of God, it is a violent intrusion and inuasion vpon the right of God. For life is the gift of God, he made ys living creatures, and this sinne violently overthrowes the worke of God. And God being the Lord of life, and hauing all authoritie ouer life to giue it, to continue it, and to end it at his pleasure, and for his seruice, this sinner invadeth vpon Gods right, and without leaue from God, without any aduice or authority from him; yea directly against the commandement of God forbidding murder, hee presumeth to cut off his owne life. And he that neuer could find in his heart to lay downe his life for God, and for his glorie, though God gaue him  
the

the life that hee hath, and when that is lost in his seruice, and for his sake hath promised to giue him life eternall; yet in this mad and desperate resolution, is ready to step into the place of the tyrant, the persecuter, the executioner, and hangman: and for the diuells pleasure, not to lay downe, but to take away, euen his owne life, and to make himselfe with his owne murtherous hands a sacrifice to Belzebub, who did not giue vnto him the life that yet hee holdeth, but was euer an enemy to the safetie of it: and when that life is lost, shall reward him with eternall death, and hell torments for euer; such is the act thou resoluest to doe, the wofull effect of damned despaire, throwing thee into intollerable and eternall torments. And therefore with all care to be auoided. And the most mighty Preseruer change thy mind, and keepe thee from  
this ruine,

## CHAP. XXVIII.

*The vanity  
& weaknes  
of the rea-  
sons by  
which he is  
drawne to  
intend this  
act.*



*Three rea-  
sons serving  
so prooue it  
a matter  
of iustice.*

- Hen' our sinner signified his resolution to this act, he signified withall, the reasons by which he was induced to be resolute. Those reasons I will now examine, and shew the weaknesse of them, that the sinner seeing his deceiued iudgement, may repent him of his wicked purpose in time, and stay his hand from doing that mischief, which once done can neuer be helped; the reasons were fixe in number. The first three seeming to prooue it a matter of iustice, and the last three seeming to prooue it a matter of aduantage. The first three pretending iustice, were these.
- I First, he hath sinned against God, and deserued death, and therefore must die, this being a thing of necessity, hee holdeth it as good to die now as to tarry longer, and to die by his owne hand, as to expect the stroke of another.
  - 2 Secondly, hee hath loaden and overcharged the earth (the place of his present life)

life) with the burden of his sinnes, it groaneth vnder that burden, and can no longer beare it, it must be eased, and he that hath laied this burthen vpon the shoulders of the earth, is the most fitte to remooue the same: he hath hands wherewithall to doe it, and his heart serues him. And with this second reason hee inuolueth and wrappeth another foolish conceit, that seeing hee is vnworthy of mortall life vppon earth, it were follie and madnesse in him, yea it were shamelesse presumption to hope to obtaine immortall life in Heauen. Thirdly, hee saith his life hath beene loathsome to heauen and earth, in heauen to God and his Angells, in earth to the Church and all the true members thereof. And so great an offence must needes be remooued, that God and his Angells, the Church and her children may receiue content. These things prooue it iust, that hee should die. And that it should be a part of his inioyned penance to see the thing done himselfe. Now because my speech is intended for the health of the sinner, I will direct it to the sinner.

The weak-  
ness of his  
first reason.

Ezec. 33. 11

Thy first reason is, thou hast sinned a-  
gainst God, thou deseruest to die. This  
reason is no reason to infer that which  
thou wouldest inferre. That therefore  
thou must die, and especially by thine  
owne hand. For all men sinne against  
God, & all men deserue to die: must all  
men therefore die? especially must they  
die by their owne hands? This I doubt  
not but thou thy selfe thinkest absurd  
for others, and yet thou thinkest it rea-  
son for thy selfe. But God himselfe de-  
nieth this argumēt to be of any strength,  
while he saith, or commandeth the pro-  
phet in his name to say, *Say vnto them:*  
*As I liue saith the Lord God, I desire not*  
*the death of the wicked, but that the wic-*  
*ked turne from his way, and liue; turne*  
*you, turne you from your euill waies, for*  
*why will you die, O yee house of Israel?*  
Is not God the Iudge? Is it not hee a-  
gainst whom thou saiedst thou hast sin-  
ned, and deserued death, and therefore  
must die? It shall be granted that thou  
hast sinned: It shall be granted that by  
that sinne thou hast deserued death: but  
where is that must, where is that neces-  
sity of dying, that thou speakest of?  
when

when God saith it, and sweares it by his life (who liueth euer) that hee desireth not the death of a sinner. Thou dreamest of some inexorable seuerity in God, and some ineuitable necessity of death in the sinner: God saith no to both. There is no such seueritie in God. Hee is farre from vrging, that desires not the death of a sinner. And there is no such vnauidable danger to man, while God doth offer him the way of life, euen then when he hath by this sinne deserved death; saying, *As I liue, I desire not the death of the wicked, but that the wicked turne from his way, and liue.* Seest thou not the vanitie of this first Argument? whereof trueth afforded the premisses? for thou hast sinned against god, and thy sinne deserueth death. But error, danger, death, and the diuell drew in the conclusion against trueth: for there is no necessitie, seeing God the Iudge requires no such death, (*As I liue I desire not the death of the wicked:*) and contrary to that conclusion sheweth a way of life, to his mind more agreeable, to the sinner more safe. (*But that the wicked turne from his way, and liue,*) re-

turne this argumēt to the diuel that lent it thee: it may be retorted vpon him in full strength. For he hath sinned against God, and by his sinne deserued death: and therefore must die, for God desireth the death of wicked angels, hauing shut them vp in euerlasting chaines vnder darkenesse vnto the iudgement of the last day, and hath not shewed vnto them any way of life. But for thy selfe learne to argue better, and framethy argument so, that God may allow of it. I haue sinned against God, therefore I must repent, I must turne from my waies vnto God, and learne to walke in his waies. And againe, my sinne hath deserued death, therefore I must turne from my waies, that I may liue, for God hath sworn, that he desires not the death of a sinner, but that the sinner turne from his wicked way, and liue. These Conclusions are inferred according to Gods will, who desireth both thy conuersion from thy former sinnes, and also thy saluation contrary to the merit of thy sinnes, saying, *Turne you, turne you from your euill waies, for why will you die, O yee house of Israel?* These  
conclu.

conclusions haue holinesse in them, agreeable to all the commandements of God, whereas thy former conclusions inuice to murder contrarie to GODS commandements: and these conclusions containe life and saluation in them, according to all the promises of God, whereas thy former conclusions containe death and destruction contrarie to his promises. If by thy former sinnes thou hast incurred the iust displeasure of God. This manner of reasoning that I haue taught thee, shews thee how to recouer his loue and liking, and if thy former sinnes haue brought thee into the danger of death; this maner of reasoning that I haue taught thee, shewes thee how to recouer life and saluation. Throw therefore thy foolish reason ( I haue sinned, and therefore must die) in the face of him that framed it for thee: and remember euer that comfortable speech of God, *As I liue, saith the Lord* Ezec. 33.11  
*God, I desire not the death of the wicked, but that the wicked turne from his way, & live:* And frame thy Arguments by the direction of this word. I haue sinned against God, therefore I must turne from my



my wicked waies . And my sinne against God hath deserued death. Therefore I must turne from my wicked waies, so shal I liue, this māer of arguing being as thou seest agreeable to Gods word, is both pleasing vnto God, and safe for thy selfe.

*The weak-  
nes of his  
second rea-  
son.*

Thy second reason grounded as thou thinkest vpon iustice, is this. I haue loden and ouer charged the earth with the burden of my sinnes, it groneth vnder that burden and can no longer beare it, therefore it must bee eased by the remouing of me. And forasmuch as I haue beene the man that haue laied this load vpon the earth, it is meete I should also be the man to remoue it. This latter part of thy reason, that thou shouldest be the man to remoue the burden, that hath beene the man to lay on the burden, I hold to be most reasonable, he that did the wrong, ought to make the mends. But let vs agree of the true burden that hath beene laid on by wrong, and must be removed by right. That burden thou speakest of in the first part of thy reason, wherein thou arguest thus; I haue loden the earth with the burden of my sinnes, which it can no longer beare:

ther-

therefore I must by death be removed. Doeſt thou not behold and ſee an error in this arguing? yea a wicked and moſt deceitful fraud of Satan ſeeking ſubtilly to deſtroy thee, while in the antecedent of thy argument thou ſpeakeſt of the burden that preſſeth the earth, thou nameſt thy ſins, and they indeed make the earth to groane: and when thou commeſt in the concluſion of thy argument, to ſpeake of removing this burden, thou ſaiſt nothing of removing the ſinne, but ſpeakeſt altogether of removing thy ſelfe: thy ſinne is the burden, and thou concludeſt not to remove the ſinne, but to remove thy ſelfe. If a man wounded by another, and deſirous to be healed, ſhould apply his meanes to the party that made the wound, and not to the wound it ſelfe, doeſt thou not ſee, that man that made the wound may bee removed, and the wound remaine ſtill as dangerous as it was at the firſt: but if he apply his meanes to the wound that was made, the wound ſhalbe healed and ſo removed, the man that made it remaining ſtill. Thy caſe is altogether like it, thou haſt giuen the earth a wound by  
the

the burden of thy finnes, if the meanes for the easing of the earth, be applied, not to the sinne to take away it, but vnto thee to take away thee, thou maiest be remoued, but the guiltines of thy finnes shall remaine vnto iudgement. But if meanes be rightly applied to take away the sinne, the earth is eased of her burden, and thou also remainest in safetie, thy argument therefore should be framed thus. The earth groneth vnder the burden of my finnes, therefore these finnes must be remoued. Hee is vnwise that cannot, & he is vniust that will not discerne betweene the man that sinned, and the sinne by him committed. It is a true saying of Saint Gregorie. *Man is the worke of God, sinne is the worke of man, let vs therefore discerne what God hath made and what man hath done, and neither for the error that man committed, let vs hate man whom God made, nor for the man, that is Gods worke loue the sinne that man hath committed.* According to this rule, discerne betweene thy selfe that art the worke of Gods hands, and thy sinne that is the fruite of thine owne inuention. I hope thou wilt not say

Lib. 4.  
Epist. 80.

say that the worke of Gods hands is a burden to the earth, and for the ease of the earth must be remoued, then thou as thou art a man and a liuing creature of Gods making, art not the earthes burden, neither is it the remedie to take the man away. But the sinne that thou hast committed is the burden of the earth, and the remedie of this euill is to take the sinne away: which is done on thy part by repentance, by ceasing from sin and by working righteousness as *Esaie* teacheth saying (in the person of God) to the people of *Israel*, *take away the mil of your workes from before mine eyes,* *nafe to doe euill, learne to doe well.* Then on the part of the sinner is his sinne removed, when hee repenteth him of his sinne ceaseth to doe euill, and sets his heart to worke righteousness. And on Gods part our sin is taken away by forgiveness which alwaies accompanieth mans true repentance as *Ezekiel* teacheth vs saying, *if the wicked will turne from all his finnes that he hath committed, and keepe all my statutes, and doe that which is lawfull and right, he shall surely liue and shall not die, all his transgressions that hee*  
*bath*

Esaie. 1. 16

Eze. 18. 21

hath committed, they shall not bee menti-  
 oned vnto him, &c. Sinne is remoued,  
 on mans part by repentance, on Gods  
 part by forgiuenes: and thy sin (not thy  
 person) being the burden of the earth,  
 if thou wilt doe a worke of iustice, and  
 ease the earth of the burden vnder which  
 she groneth, by remouing the same, then  
 remoue the sinne wherewith thou hast  
 oppressed her, and let thy selfe alone, re-  
 pent of thy sinnes past, amend thy way  
 for the time to come, and thy sin is done  
 away. So saith Saint Peter, *Amend your*  
*lines, and turne, that your sinnes may be put*  
*away.* Amend therefore the first speech in  
 this second reason & frame the argumēt  
 thus. I haue loden and ouercharged the  
 earth with the burden of my sinnes, it  
 groneth vnder that burden, & can no  
 longer beare it, therefore it must be ea-  
 sed by the remouing of my sins, & then  
 ad on Gods name the second part of thy  
 speech in that reason, & say; Forasmuch  
 as I haue beene the man that haue laide  
 this load vpon the earth, it is meete I  
 should also be the man to remoue it, &  
 now become as resolute to ease the  
 earth of the true load, which is thy sin,

Acts 3.19.

as before thou didst professe to bee in removing thy selfe which art not the load.

And as for the conceit which thou didst infold in this reason, or infer vpon this reason, that seeing thou hadst oppressed the earth with thy sinnes, and wert vnworthy to liue any longer in the earth which is but the place of mortall life, it should be folly & madnes in thee, yea shamelesse presumption, euen to thinke to liue in heauen which is the place of euerlasting life. Indeed he that is vnworthy of mortall life, & of a place on earth, is much more vnworthy of immortal life, and a place in heauen. But let this thought vanish, together with the fraudulent reason. For he that is worthy of neither, may (by the fauour of God) inioy both. *Jacob* confesseth himselfe vnworthy of all Gods blessings saying, *I am not worthy of the least*

*Being vnworthy of life on earth he is more vnworthy of life in heauen answered.*

*Gen. 32.10* of all the mercy, and all the trueth which thou hast shewed vnto thy seruant. Hee confesseth his vnworthines, & yet confesseth with all, that God shewed him that mercy and trueth, that he held himselfe so vnworthy of; and vnto this vnworthy man (so considering himselfe) did

did God make promise of his free fauor in these words. *I will not forsake thee, untill I haue performed that, that I haue promised thee.* So that it is not the worthines of the receiuer, but the promise of God that hee respecteth in shewing mercy and bestowing his blessings. And if thou wilt take order by repentance (as hath beene taught thee) to remoue the burden of thy finnes, wherewith all thou hast oppressed the earth, thy vnworthines with thy finnes shall be done away, and after the daies of thy mortall life on earth finished, thou shalt enjoy immortalitie with God in the kingdome of heauen.

*The weaknes of his third reason.*

The third reason perswading this cruell act as a worke of iustice is this. My life is lothsome both to heauen and earth: in heauen to God & his Angels, in earth to the Church and her children, and therefore it must not to bee continued. This is not a new reason, but the first enlarged with addition of the names of the Angels in heauen, of the Church and her children on earth. For in the first thou didst affirme that thou hadst offended God (that is made thy life to be loathsome

come in his sight). And now thou ad-  
dest further mention of his Angels a-  
bout and Saints beneath, thou hast also  
given offence vnto them, indeed vpon  
the loue and hatred of God dependeth  
the loue and hatred of all his seruants in  
heauen and earth. If by thy wickednes  
thou make thy life loathsome to God,  
thou makest it also loathsome to them:  
and if againe by repentance thou make  
thy life pleasing to God, thou makest it  
also pleasing to men. For as *Salomon*  
*sith. When the waies of a man please the* Prou. 16.7  
*Lord, he will make also his enemies to be at*  
*peace with him.* So that if thou repent  
thee of thy former lewd life, if thou  
cease to doe euill, & learne to doe well,  
thou hast reconciled thy selfe to God,  
and he will make all his creatures to be  
friendes with thee, euen them which  
were most offended before: and for  
thine owne good consider, what it is that  
hath made thy life so loathsome to hea-  
uen and earth, to God, to his Angels, to  
the Church, and to the children of it, is it  
not thy sinne? is it any thing but thy  
sinne? then if thou wilt be carefull as  
thou hast beene taught, to put away  
I i sinne



finne by repentance, all the offence is removed: heauen doeth no longer hate thee, and the earth hath not cause any longer to be an enemy vnto thee: what they loathed before, is now done away, and that succedeth in place which they haue cause to loue, and doe loue. That the offence which God tooke, is done away by thy repentance, appeareth by that which is said in the Gospell. *Ioy shall be in heauen for one sinner that conuerteth, more then for ninetie and nine iust men, that neede no amendment of life.* And when he saith there shall be ioy in heauen, he doeth not exclude the God of heauen, for what ioy can be in heauen and among the creatures of heauen, if the God of heauen remaine displeased? therefore thy repentance remoueth all cause of loathing from God, and receiueth therein all content, and in particular, it giueth content to the Angels of heauen. All cause of loathing & offence is taken from them, and in place thereof they reioice and are glad for thy conuersion. It is said in the same place of the Gospel, *Likewise I said vnto you, there is ioy in the presence of the Angels of God for one sinner*

Luke. 15. 7

Luke. 15.  
10.

uer that conuerteth. See how thy conuersion altereth the case: thy sinne maketh the Angels to loath thee as a filthy and abominable creature; thou art no sooner conuerted and changed by thy repentance, but they which loathed thee before, doe now loue thee; they which held thee abominable before, doe now esteeme thee as honorable. What neede is here of taking away of life, to take away and remoue the offence of the Angels? repent and it is done, amend thy life, and thou hast their loue, and as thy repentance recouereth loue and grace in heauen, so doeth it in the earth, in the Church, and among her children. What else is the Church, but the number of them, that by the calling of God are turned from their wickednes and infidelitie? And can the Church hate the children that by repentance and regeneration are borne againe vnto her? the Church inuiteth and calleth to repentance, saying, *Come and let vs goe vp to the mountaine of the Lord, to the house of the God of Iacob, and he will teach vs his waies, and we will walke in his pathes.* The Church altogether calleth to repentance

the watchmen and pastors in the Church lift vp their voice as a trumpet, and reprove the sinne of the people, and teach them the way and will of God, and call by doctrine: the people and flocke set vp the example of their life, according to the commandement of our Sauour.

Mat. 5. 16. *Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.* And they call by example, all that are truly turned vnto God, doe desire that all other may truly turne to God. And how then can it be? if thou repent thee of thy sinne, and turne to the Lord in amendment of life, but that the Church and her children, that lothed thee before should now loue thee: and what is then become of this great and fearefull obiection? what needs haue we of killing and murdering the sinner? mortifie thy earthly members, war against thy fleshly lusts, cease from thy sinne, and doe that which is right in the sight of God, and these reasons that seemed iniustice to vrge, a necessity of thy death are vanished away. And thou maiest liue to glorifie God, and finishing thy daies on earth with  
comfort,

comfort, and maiest and shalt liue here-  
after in heauen. Al which is ouerthrown  
with thy wicked resolution.

Besides these reasons that seemed to *Three rea-  
sons seem-  
ing to prove  
is a matter  
of aduan-  
tage.*  
roue it a matter of iustice ( when yet  
nothing can bee deuised more vniust)  
thou hast other reasons that seeme to  
roue it a matter of aduantage ( when  
indeed it were the greatest of all losses  
that can hopen vnto thee. ) First thou  
thinkest by doing execution vpon thy  
life, that thou shalt glorifie God in thy  
death, whom thou neuer haddest care to  
glorifie all the daies of thy life : and this  
cannot but turne to thy aduantage , to  
be found so zealous of Gods glory, that  
thou art willing to further it with the  
losse of thy life. Secondly, thou thinkest  
that by cutting of thine owne life thou  
shalt then cease to sinne , which during  
thy life thou hast not done, but hast con-  
tinued to multiply iniquity euery day.  
And indeed he that is dead is freed from  
sinning after the manner of the liuing.  
For when *Achan* was stoned, hee could  
steale no more : When *Zimri* was thrust  
thorow the body by *Phineas* hee could  
commit fornication no more. When

I.

II.

*Ii 3 Achitophel*

*Achitophel* had hanged himselfe, and *Iob* had smitten *Absolom*, they could conspire in treason no more. And this cannot but turne to thy aduantage, that thou shalt no more sinne against God. Thirdly, thou thinkest that thy death shall bring with it an end of all thy troubles, of all thy paine, of all thy feare and indeed it bringeth with it an end of all the momentary troubles of this life, both past, present, and to come. Famine hauing once killed, the famished shall hunger no more: the sword hauing once slaine, the dead shal neuer feare wounds any more: If sicknesse haue deuoured and brought to the graue, the consumed parts shall grone and languish no more. The fire, the water, the prison, the racke, the tyrant, the hang-man, can torment and kil no more. And in one word, death deliuereth from all the labours, troubles, dangers, and euils of this life ( if there be not other troubles and euils of another world, it freeth from all ) and this thou esteemest so great an aduantage, as that euen the most scarefull should for it desire seeke and imbrace death. These reasons also let ys examine, that

that thou maicst not bee deceiued and perish.

The first reason seeming to proue it a matter of aduantage is this, thou thinkest by doing this execution, that thou shalt glorifie God by thy death, whom thou hast had no care to glorifie all the daies of thy life. And some beneficiall reward must needs be due vnto thee for so great care of glorifying God. I might wonder iustly to heare this reason come from thee, for they which intend to doe any such thing vnto themselues, haue little care or thought of Gods glory: and I am sure they haue no rule for it, that by destroying themselues, they do glorifie God, and may thinke that God would haue them by any such course, seeke to glorifie him. This was a tricke of the prince of darknesse, cunningly put vpon thee, who turning his selfe into an Angell of light, when he goeth about both to destroy thee, and to dishonour God by this vngodly fact, would make thee belecue that it were a holy and vertuous action, seruing greatly to the glory of God. And with this cunning the subtill Serpent hath preuailed

*The vanity and weakness of the first of these reasons.*

too far with many weake ones, God deliuer thee from him. Indeed God is honoured greatly by the destruction of the wicked, as he saith to *Moses*. When the children of *Israel* going out of *Egypt*, were directed to goe by the way of the Red-sea through the Wildernesse, Pha-

- Exo. 14. 3. *rao will say of the children of Israel, they are tangled in the land, the Wildernesse hath shut them in, and I will harden Pharaos heart that hee shall follow after you: So I will get me honour upon Pharao, and upon all his host. And after when Pharao with his host was come forth after Israel, and God had commanded Moses to goe toward the sea, to lift vp his rod, and stretch out his hand vpon the sea, that a way being opened in the diuided waters, Israel might goe thorow, he*
- Exo. 14. 17. *said, Behold I will harden the hearts of the Egyptians, that they may follow them, and I will get me honour, upon Pharao, and upon all his host, upon his Chariots and vpon his Horse-men. Then the Egyptians shall know that I am the Lord, when I haue gotten me honour upon Pharao, vpon his Chariots and vpon his Horse-men. And how was this honour gotten but by destroying*

Destroying those wicked men ? for after they were entered in betweene the wa-  
ters, at Gods commandement, *Moses*  
*stretched forth his hand upon the sea,* and Exo, 14. 27  
*the sea returned to his force early in the*  
*morning, and the Egyptians fled against*  
*it, but the Lord overthrew the Egyptians*  
*in the midst of the sea. So the water re-*  
*turned and covered the Chariots and the*  
*Horse-men, even all the host of Pharaoh*  
*that came into the sea after them, there re-*  
*maind not one of them.* Heere was ho-  
nour gotten by the destruction of the  
Egyptians. But marke how he speakes  
of it. *I will get me honour upon Pharaoh,*  
*and upon all his Host.* Hee got it, they  
did not giue it him : they had no intene  
to doe him honor, and to make his name  
glorious : but he tooke it, hee wrought  
it out for himselfe by his mighty power  
in their destruction hee made himselfe  
known, to be a iust a mighty and vp-  
right God, that giueth to euery man ac-  
cording to his workes, and respecteth  
no mans person and is able to bridle ty-  
rants, and to cut of the vngodly what-  
soeuer they be. Thus he glorifieth him-  
selfe by winning the praise of a holy iust  
and



and omnipotent God, when he cutteth off the wicked, and bringeth them down into destruction. They that perish had no intent to glorifie him, nor may they looke for any thanks or reward in regard of the glory that God hath by them, for they neuer studied to yeeld him any such praise, he wonne it altogether against their minde and purpose. And so in thy case, if thou shouldest persist in thy vngodly purpose, and shouldest out of thine owne daies by killing thy selfe, thy frowardnesse and wickednes should turne to his praise, his iustice should appeare to his great glory. But to thee no thanks nor reward should be due, as if thou haddest intended and laboured to bring glorie to his name, for what hast thou done that thou canst thinke agreeable to his will? and worthy of his acceptance and reward. Did he euer giue thee any authority to take away the life of any? shew thy commission and warrant from God, that thy obedience and care to set vp Gods praise may appeare in thy lawfull and warrantable action. Many trespasses of subiects deserue death, and it is the Kings honour that wickednesse

wickednesse in his people be punished: but is it lawfull presently for a priuate man to kill that trespasser, because hee hath iustly deserued death? he that doth it without authority and warrant from the King, shall hee not bee culpable of murder? If authority be giuen thee, it is thy praise to doe iustice, if thou haue no authority that act of iustice will be thy sinne, it will bee iustice to him that is slaine, but it will be murder in thee that diddest take away his life. So howsoeuer thy sinne doe deserue death, yet if thou kill thy selfe without authority (and God neuer gaue authority, nor wil giue to any to kill himselfe) thou sinnest presumptuously, and insteede of honouring God, doest dishonour him, first in committing wickednesse, and secondly in preuenting the noble honour of God, which he might haue won in forgiuing thy sinne. Gods glory is sought and often wrought by aduenturing thy life in his seruice, yea by loosing thy life in his seruice: this hee often requireth, and euer rewardeth. Therein a man truly sheweth that he preferreth Gods glory before his owne life. Thus the Prophets  
and

and Apostles, and all holy Martyrs haue glorified God by aduenturing first, and loosing at last their liues in his seruice. It is their comfort, their glory, their saluation, so to yeeld vp their liues to the seruice of the giuer of it. But Gods glory is not sought nor wrought by them, that in their discontent, and impatience, grudging at the troubles that hee hath laied vpon them, and despairing of his helpe to support and deliuer them, doe kill themselves, because they will not suffer. Therein they truly shew themselves enemies of Gods glory, grudgers at Gods will, preferring (euen to the losse of life) their owne wil before Gods will, their owne vniust will, refusing to beare the correction of God, before his iust will in correcting them. Can there be a more proud, a more wilfull, a more wicked and obstinat opposition against God then this? that a man shall say, I will die before I will indure this at Gods hands, and after to doe it because hee may not haue his will against God. Neuer any Prophet, neuer any Apostle, or holy man euer did so. There is no comfort nor glory in it, but dispaire, horror  
and

and eternall confusion in it. This therefore is a most false and wicked reason. Thou shalt truly glorifie God if thou amend thy life, thou shalt but dishonour and offend him in ending thy life.

Thy second reason grounded vpon supposed aduantage is this. Thou thinkest that by cutting of thy life, thou shalt sinne no more. And to cease from sinne thou holdest to bee very pleasing vnto

*The vanity and weakness of the second of these reasons.*

God, and so it will proue beneficiall to thee. This reason is full of fraude. For first where thou thinkest that after death thou shalt sinne no more, I deny it to be true in all men, otherwise then thus, that they can no more sinne after the manner of this world, they cannot betwene death and the resurrection, giue their members (that laie leueles in the graue, and turue to dust.) As weapons of vnrightheousnesse vnto sinne: *Ahabs* false Prophets being dead can lie vnto him no more, *Ioab* being dead can murder no more, the swearer, the adultery, the thief being dead, can with their tongues blaspheme no more, with their hands rob & spoile no more, nor pollute their members by vncleannesse any more, but

*How the dead may be said not so sinne.*

doeth

*The wicked  
continue to  
sinne euen  
when they  
are dead.*

doth it follow therefore that they sinne no more ? is not the hatred of God sin ? impatiency in suffering deserued damnation, is it no sinne ? can any imagine that damned soules haue laied off al maliciousnesse ? and that those men, that while they liued, and were called vpon to serue the Lord, were allured by many blessings giuen, and by promise of many more, were threatned with Gods iudgements, and felt also some fauourable and easie corrections, would yet neuer hearken to the voice of God, would neuer loue him, neuer feare him, neuer cease from sinne, neuer regard to amend their waies, but continued obstinate, and died in their ignorance, stubbornnesse, malice and all their sinne ? can any imagine that these, as soone as they are dead, should become free from sinne, and holy Saints, to please God by abstayning from euill, and to merit fauour ? O most absurd imagination, to think that a man should become holy in Hell, that was profane vnto the last point of his life on earth. Hitherto properly belong the words of *Salomon* saying, *If the tree doe fall toward the South, or toward the North,*

*Eccle. 9.3.*

*in the place that the tree falleth in, there it shall be.* In that place he exhorteth to liberality and vertue while we live, because when death comes, then there is no place of bearing after any fruits of goodnesse, after death there followeth no alteration of this kinde, to make either the good man worse then hee was, or the euill man better then hee was: if the tree fall toward the South it turneth not it selfe after to the North, and if it fall toward the North, it turneth not to the South. The good mans goodnesse continueth with him, and is increased rather then diminished, because he then inioyeth the goodnesse of God in Heauenly maner, to raise his loue vnto God to the highest degree and measure: and the wicked mans wickednes after death continueth with him, and is increased rather then diminished, because he now feelth the wrath of God in the heauiest manner, to raise his hatred against God vnto the highest straine. Death can make no such change in a man that hee that was a sinner vnto death and in death, should cease to bee a sinner after death; this reason will deceiue thee: if earth  
was

was able to make thee a contemner, then Hell is able to make thee a blasphemer; for if correction (intended for thy amendment) could not make thee cease from sinning while thou didst liue. How much lesse can punishments, laid vpon thee, not by way of correction, but by way of condemnation make thee cease from sinning? the minde of the condemned, how it stands affected toward God, we may see by that which is written in the Booke of the Revelations,

*MaLL I 6.9 Men boiled in great heate, and blasphemed the name of God, which hath power over these plagues, and they repented not to haue giuen him glorie. When sinners are once tormented in those flames, they are so farre from repenting of their sin, to cease from it, that their whole carriage is rage and blasphemy. They can doe nothing else; and therefore, though being dead, thou can doe no euill, after the fashion of this world, yet it followeth not that therefore thou shalt not sinne.*

*If they doe  
commit no  
new sin, yet  
they must  
perish for  
the old vn-  
pardoned.*

But say thou canst not commit any new sinne, what aduantage is that vnto thee, when thy olde sinne is vnforgiuen,

giuen, for want of repentance before thy death: yea thy very death, wrought by thine owne hands (without warrant from God, yea directly contrary to the commaundement of God) addeth vnto thy condemnation deserued before. Doth it helpe the thiefe fast shut vp in prison, that he stealeth no more, when for the olde theft vnpardoned, hee must be hanged? Surely no: and his ceasing to steale while he is a prisoner, will not bee interpreted to proceede from any new grace, and purpose of amendment, but to be want of libertie, want of meanes and opportunitie. Hee doth not steale, because hee cannot steale, it is no new mind in him, but the streightnesse of his imprisonment that maketh him forbear, and though hee commit no new robberies, yet hee must die for the olde. And if thou couldest sinne no more after thy death, the not committing of new sinnes would be as smal advantage vnto thee, that perishest for the olde vnpardoned: and thy forbearing in thy graue, will not be interpreted to be any fruit of repentance, and a renewed heart, but to bee a necessitie



imposed vpon thee, thy earthly members beeing tied and restrained by the condition of death: and therefore though thou commit no new sinne, thou must perish eternally for thy old, not repented by thee, and therefore not pardoned of God. There shall not be laied to the charge of them that shall heare this sen-

Mat. 25. 41 tence at the last day; *Depart from me ye cursed into euermlasting fire prepared for the diuell and his angels.* Any other sinne then those which they committed vpon the earth, where they liued among the little ones of *Christ*: for thus shall it be

Mat. 25. 42 said vnto them, *I was an hungred, and yee gaue me no meate: I thirsted, and yee gaue me no drinke: I was a stranger, and yee lodged mee not: I was naked, and yee clothed me not: sicke, and in prison, and yee visited me not.* These were no sinnes committed after they were gone out of the earth, while their bodies were in the graue, and their soules in hell fire, *Christ* was not there among them in his members, hungry, thirsty, wandring, naked, sicke, and in prison: and they there had neither bread, nor drinke, nor clothes, nor lodging chambers to relieue

lieue him withall, they are their olde sinnes vnpardoned, not any new sinnes after death committed, that the wicked shall be condemned for at the last day. And so much Saint *Paul* doth teach vs where hee saith, *We must all appeare before the iudgement seate of Christ, that e- 2. Cor. 5. 10*  
*very man may receiue the things which are done in his bodie, according to that hee hath doone, whether it bee good or euill.* When thou shalt come to iudgement before *Iesus Christ*, that shal iudge both quicke and dead, at his appearing, and in his kingdome, thou shalt not be questioned for any thing done out of thy body, when thou art dead, but onely for those things, which thou diddest in thy body, while thou wert aliue. Where is then that aduantage that thou drea-  
mest of, by not sinning any more after death? Seest thou not by this time, what a strange delusion it was, that thou shouldest sinne no more after death, and that ceasing from sinne should winne thee some fauour with God, and be taken for true repentance, and that therefore it should be a benefit vnto thee, to cut off thine owne life, that so thou might

test withall cut off the (too long continued) course and custome of thy sinne? if thou haue any such purpose indeed to cease from sinne ( which I beseech God to giue thee, if thou haue it not, and to continue in thee, if thou haue it ) nourish thy life, that God hath giuen thee, and while thou art in the bodie, cease to doe euill, and learne to do well : make haste to turne to the Lord, and put not off from day to day : and whilest thou halt time, bring forth fruits woorthy amendment of life. This will be taken for true repentance : this will cause all thy former sinnes to be put out of all remembrance. And then, whensoever God shall be pleased to call thee out of thee out of the world, thou shalt end thy dayes in peace and comfort, and then thou shalt indeede cease from sin, and thy workes shall follow thee, to the gaine of eternall life. This doe, and repent thee of thy former resolution, for hitherto the reasons whereuppon it is grounded, are vaine and dangerous.

*The vanity  
& weaknes  
of the third  
of these  
reason..*

Thy third and last reason grounded vpon supposed aduantage, is this, thou thinkest that thy death shall bring with  
it

is an end of all thy troubles, of all thy paine, and of all thy feare. And I verely beleue, that all the former reasons, were but idly pleaded by thee, that thou wert nothing at all moued with them, and that thou didst onely alledge them, to make shew of doing that with reason, for which indeede thou canst haue no reason: and this last alleadged reason (though as weake, as vaine, and as deceitfull as all the other) was the onely thing that carried thy resolution. For all they that resolue vpon such desperate courses, doe it out of a conceit to ridde and free themselves from shame and troubles. But verily this act, if thou shouldest doe it (which God defend thee from) can not deliuer thee from trouble, from danger, or from shame. It is one of Satans lies: as truely as hee tolde our first parents, that by breaking Gods commaundement, they should be as gods, so truely doth he tell thee, that by this act, which is a manifest and violent breach of Gods commaundement thou shalt free thy self from troubles. There is not a more readie

way to throw thy selfe into endlesse troubles.

*There are  
two kindes  
of troubles,  
one in this  
life, ano-  
ther after  
this life.*

*Psal 34. 19*

And let vs consider seriously of this point, that thou maiest see thy error. There are troubles, dangers, and shames that belong to this world, and to the life of man in this world: this world is their proper place, and thy life heere is their proper time. Some other there are that belong to an other world, and to the time that foiloweth our departure out of this world. Hell that receiueth the wicked, is their proper place: and the time that succeedeth this life, their proper time. Of the first sort are pouvertie and vnexpert losses, wearines, weaknesse and sickenesse, in our bodie, disquietnesse in our house, slaunders and disgraces, banishment, imprisonment, publique shame, displeasure of Princes, persecution and such like. Of these the Prophet speaketh, saying, *Great are the troubles of the righteous, but the Lord deliuereth him out of them all.* Of the other sort are the worme that dieth not, and the fire that neuer goeth out, which *Esay* speaketh of, shame and perpetuall

con-

contempt, which *Daniel* speaketh of: outward darkensse, where is weeping and gnashing of teeth, which our Saviour speaketh of: euerlasting fire prepared for the diuell and his Angells, tormenting flame, abiection from God, the second death, and the bottomlesse pit, whose smoake ascendeth for euer. Of these speaketh *Iohn* the Euangelist, saying, *Death and hell were cast into the lake of fire, this is the second death: and* Reu. 20. 14  
*who soeuer was not found written in the booke of life, was cast into the lake of fire.* The first sort belonging to this life are short, tollerable, and mixed with many comforts: the second sort belonging to the time after this life, are eternall, intolerable, and no comfort is mixed with them, not so much as one drop of water to coole the scorched tongue. The first sort is common both to good and bad men, and may be borne, yea overcome with patience: the second sort is prepared onely for the wicked, euen for the appointed vessels of wrath, and they giue no place to patience. And among all these troubles, one I finde, that seemeth to be common to both these pla-

ces, and that is accusing thoughts (thy present burden) but with this difference, that in this life it is but a matter of feare (though a tormenting feare) and after this life it is matter of torment (euen a most fearefull torment) in this life both good and bad are affrighted with this tormenting feare, after this life, onely the wicked and the reprobate are tormented with this fearefull torment.

*From what  
troubles  
death doth  
deliuer.*

Now from which of these troubles doth death free vs? and in what estate doth it leaue vs, when it hath freed vs? These are materiall considerations for a man in thy condition, and therefore hearke diligently, that thou maiest not be decciued in thy account, and fall into endlesse and intolerable troubles, while thou striuest to free thy selfe from short and easie troubles. Death doeth put an end vnto the troubles of this life, not because it taketh away troubles, but because it taketh away life, and with the end of life, needes must there be an end of the trouble that is proper to life. For death doth not help our paine as a Physician, but as an executioner; the Physician

fician cureth the griefe, and preserueth life, the executioner cureth the griefe, by taking away the life: for by cutting off the head, hee frees the patient from euer complaining of the tooth-ach. And I intreate thee to regard this manner of deaths cure. If thou wert sicke of the gowt, or palsey, or other disease, wouldst thou send for the common hangman to cure thee with a sword, or with a halter? This is not to take away the disease, but to assist the disease, too weake of it selfe to destroy thee speedily, and therefore thou callest for helpe, not to assist thee against the disease to ouercome it, but to assist the disease against thee, to ouercome thee, I perswade my selfe thou wouldst not send for the hangman, but wouldest send for the Physician, to cure thy disease with safety of thy self, whose knowledge and fidelitie might oppose against the danger of thy disease, and comfort thee to ouercome thy disease, and weaken the disease, that it might not ouercome thee: so deale with thy selfe in the time of thy Spirituall disease. Send not for death the hangman (death came into the world by the Iustice of God as



a punishment of our sinne) but send vnto God the Phyſician, that is able to remove thy diſeaſe, and preſerue thy life. God healeth by preſeruati- on, not by deſtruction, deaths act (in this maner required) if it may be called a healing, healeth by deſtruction, not by preſeruati- on, though I muſt confeſſe, that with death there comes an end of all preſent troubles, from ſence and feeling where- of, he is deliuered that is dead.

*In what  
caſe death  
leaueth the  
ſoules that are de-  
liuered ſo  
from trou-  
bles.*

*It leaueth  
the godly in  
a bleſſed  
eſtate.*

But in what caſe doeth death leaue them that are thus deliuered from preſent, ſhort, and ſufferable troubles? ſurely, it leaueth not all in like caſe, the difference is great betweene the dead. When death commeth by the ordinary worke of Gods hand (to whom the iſſues of death belong) and the partie that dieth, is well prepared by faith in *Chriſt*, to leaue this world at the will of his GOD, that he may be gathered to his Redeemer, which is beſt of all. Death leaueth this man in a bleſſed eſtate, it is the period of his preſent troubles, and then begins his eternall reſt. Vnto this man death hath left his ſting, and is made vnto him the way and bridge, by which

which he passeth ouer to enter into true life. And this comes to passe, not by any secret vertue of death it selfe, but by the vertue of the death of *Christ*, making that by his grace to bee our medicine, that sinne had made to bee our poison.

*Augustine* intreating of this point, that death which he calleth *pœnam vitiorum*, *De ciuitat. Dei lib. 13. cap. 4.* and *supplicium peccatoris*, the iust paine of wickednes & punishment of sinners, should become as hee calles it, *arma virtutis*, and *iusti meritum*, the armour of vertue, and merit or happines of a righteous man, hee saith this cometh thus to passe, *non quia mors bonum aliquod facta est quæ antea malum fuit*, not because death is now become a good blessing, that before was an euill curse. *Sed tantam Deus fidei præstitit gratiam, ut mors quam vita constat esse contrariam, instrumentum fieret per quod transiretur in vitam*: that is, but God did afford so much grace vnto faith in his Son, that death which is knowne to be contrarie to life, should be made the instrument or way by which we might passe into life. So that death coming by the order of God, to a man prepared by faith in *Christ*, that neither through impatience hasteneth death

death before his time, nor through loue of this world, or ignorance of his future happinesse, cowardly shrinketh, desiring to liue beyond his time : death comming to such a man in this maner, deliuering him from his present short and sufferable troubles, leaueth him in a blessed and happy condition, absolutely freed from all troubles, for the second death hath no power ouer him, and he is presently receiued into glorie. To him

*John 5. 24. pertaine these words of Christ, He that beareth my wordes, and beleeueth in him that sent mee, hath euermlasting life, and shall not come into condemnation, but hath passed from death vnto life. As the beleeuing thiefe passed from the Crosse to Paradise, and as soone as he was deliuered from his present trouble, entred into eternall glorie, and neuer felt eternall troubles : so euery beleeuer, when God calles him out of this world, from earth passeth to heauen, as Lazarus did from his houell into Abrahams bosome, and death leaueth him in a most happy state.*

*Reu. 14. 13. For, Blessed are the dead which die in the Lord, euen so saith the spirit, for they rest from their labours. No more trouble, no more*

more dāger, no more sorrow shal come to them.

But death doth not prooue so beneficiall to all. For when a wicked man dies, whether hee perish by fire as did the *Sodomites*, or perish by water as did *Pharao* and his *Egyptians*, or be swallowed vp of the gaping earth, as was *Korah* and his company, or were stoned to death, as was *Achan*, or be slaine with the sword, as was *Ioab*, or perish of some foule disease, as did *Herod*, or die a faire death in his bed, as the greatest number do, or fall by his owne hand, as *Achitophel* and some other did; howsoeuer he come to his end, with honour or reproach, with ease or with paine: the wicked man by death (though deliuered frō the troubles of this life, yet) is left in a most wofull estate, being ledde into the depth of all miseries. For from the earth they passe to hell, from short to eternall, from tolerable to vn sufferable crosses, from troubles mixed with comforts, which also in their bitterest condition may bee indured, and ouercome with some little patience, to troubles mixed with no comforts, making euen the remembrance of  
that

*It leaueth  
the wicked  
in a most  
wicked e-  
state.*

that sweet name of comfort to be a new addition of discomfort, and which giue no place for the least measure of patience to abide with them. Of the end and endlesse condition of the wicked, when death hath fetched them from hence, the Prophet speaketh in the Psalme,

*Psal. 73. 18 Surely thou hast set them in slippery places, and castest them downe into desolation. How suddenly are they destroyed, perished, and horribly consumed, as a dream when one awaketh, O Lord, when thou raisest vs up, thou shalt make their image despised.*

There prosperity before death is slippery as Ice, there is no firme standing vpon it and when death commeth, that seemeth to giue ease and end of some intermixed troubles, they fall with violence, and there fall is remediless, they perish in it, and remaine miserable for euer, & whatsoeuer conceit they nourished of lasting and continued ease, it becommeth like a dreame, which proueth idle when the dreamer awaketh: *Iob* speaketh excellently of the wretched condition vnto which death bringeth the wicked, saying,

*Iob. 21. 17 How oft shal the Candle of the wicked be put out, and there destruction come vpon them?*

them ? Hee will deuide their liues in his wrath : they shall be as stubble before the wind, and as chaffe that the storme carrieth away. God will laie vp the sorrow of the father for the children, when hee rewardeth him, he shall know it : his eies shall see his distruction, and, he shall drinke of the wrath of the almighty : for what pleasure hath he in his house after him, when the number of his moneths is cut off ? This good man Iob knew something, in what condition death leaueth a wicked man, when it hath fetcht him out of this world : then is he deliuered vp to the violent storme of Gods iust indignation, the stubble is not more easily nor more confusedly scattered then hee : then commeth the reward of all his wickednesse, hee was a doer before, from that time hee becometh meerely a sufferer: then the fury of the almighty ceazeth vpon him, his daily drinke shall bee nothing else but the wrath of God : his pleasure after his death is altogether ended, and eternall woe lighteth vpon him. Let vs not stand onely vpon sentences, which may perhaps bee esteemed as lawes, which great men easily breake thorow and de-  
lude.

Jude. Let vs looke into the acts of God, and consider his reall proceeding : wee haue a notable example commended vnto vs by our Sauour *Christ*, to whom the father hath committed all iudgement, and therefore hee should not bee ignorant of Gods carriage. He remembereth a great man, *a rich man, which was cloathed in Purple and fine linnen, and fared wel and delicately euery day*. His welth and great estate could not protect him from the stroke of death, that made an end of him, and so of the troubles of his life, if his life were acquainted with any.

But in what case did death leaue him? our Sauour telleth vs in these words. *The rich man died, and was buried, and being in hell in torments, hee lift up his eies and saw Abraham a farre off, and Lazarus in his bosome, then he cried and said, father Abraham haue mercy vpon me, and*  
**Lu. 16. 22.** *send Lazarus that hee may dippe the tip of his finger in water, and coole my tongue, for I am tormented in this flame : but Abraham said. sonne remember that thou in thy life time receiuedst thy pleasure, and contrariwise Lazarus paine : now therefore is he comforted, and thou art tormented.*

There

There was his answer, stoping his mouth,  
& leaving no place for any further hope  
of any good. While he lived he was well,  
if any thing were a little amiss, it was  
fully recompensed with many pleasures:  
in the end he died, and in that death his  
troubles (if he had any) ended and his  
pleasures also. And where did death  
leave him? in Hell: in what estate there?  
in torments: with what hope of helpe?  
he had liberty to crie and call, but there  
was no reliefe: and it seemeth the man  
understood and feared so much, and  
therefore in his request he was very mo-  
derate (if I may call it moderation,  
which was rather the faint request of a  
despairing heart) for he desired not to  
be taken out of Hell, to be placed in Hea-  
ven where *Lazarus* was: he desired not  
to be quitted wholly of his torments,  
and to possesse the ioyes of Paradice: he  
knew it was in vain to hope for or craue  
any such thing: And therefore like a  
faint-hearted, fearing, doubting, and des-  
pairing creature, hee begged a drop of  
colde water, a thing of nothing, soone  
dried vp in the heat of that Fornace of  
fire where he fried. In the measure of his

Ll

request



request hee shewed the measure of his hope, hee craues a thing of nothing, as knowing that nothing was to be obtained.

*The sinners  
misery, that  
by killing  
himselfe  
seekes to be  
free from  
trouble.*

This is all the deliuerance from trouble, that thy act in killing thy selfe, and adding that vnnaturall sinne vnto all thy other sinnes, can helpe thee vnto: namely to deliuer thee from sicknesse, by thy death, and that death eternall, to deliuer thee from needlesse feare, by certain danger, and that danger for euer remediless: to deliuer thee from a little greefe, by endlesse woe, and that we also vn-sufferable: to deliuer thee from some discontent, by eternal vexation heaped vp beyond measure: to deliuer thee from the slight offence of a litle sun-burning, by casting thee into the flames of Hell fire, that neuer shal be quenched: to deliuer thee from some disgrace among men, by making thee, as *Esay* speaketh to be *an abhorring to all flesh*. This is that sweet aduantage that thou dreamest of, that thy death shall bring with it an end of all thy feares, troubles, and disgraces, indeede it is the most sure way to bring vpon thee all feare trouble and disgraces:

*Esa. 66. 24.*

ces ; it endeth present , and beginneth future troubles. It endeth short, and beginneth eternal troubles, it endeth easie and tolerable euils, it beginneth wofull and intolerable euils. So that there is no deliuerance to be hoped for this way, it turneth inconueniencies into mischiefes, and turneth offences into hellish torments : in one word it turneth a weary life that may bee helped, into a wofull death that cannot be helped. Hee that hateth thee with a deadly hatred, cannot deuise to doe or wish vnto thee a greater mischiefe, then this, that thou vnwisly concludest against thy self, therefore change thy minde while yet thou hast time, hurt not thy selfe, please not thine enemies , offend not thy God, quench not the light of life that he hath kindled in thy breast, breake not the prison of thy body , in which God hath shut vp thy soule as a prisoner for a season : it is neither a matter of iustice for thee without commission to punish thy selfe with death : neither is it a matter of aduantage for feare of falling into danger, to throw thy selfe headlong into danger. Beare thy crosse with patience

yet a little while, and trust in the mercy of God by Christ. So shall thy sinnes be forgiven, thy life shall be saved, and in due time peace shall be restored to thy soule.

## CHAP. XXIX.

*A twelfth  
obiection be  
unworthy  
of life, and  
must not  
nourish it:  
he is unwor-  
thy of good  
things and  
must not  
use them.*



HE sinner by this time partly afraid and partly ashamed of his former vniust and dangerous resolution, and seeing the iniquity and absurdity of it, lets it fall vpon the ground: but is not yet won to that care and loue to the preservation of his owne life that should be in him: and therefore obiection againe in a lesse violent manner (but very vnkindly) saying, If I may not kill my selfe that haue deserued to die, yet why should I cherish my selfe, that am not worthy to liue? is not life a gift and blessing of God? is it not a talent of his welth that he hath committed to our occupying, that wee might bee faithfull, and hee might bee a gainer by the right vse of it? and first of all, as it is his

his gift and blessing bestowed vpon me, I haue beene vnthankfull to him for it; the vnreasonable beasts, the sencelesse trees and plants haue beene more thankfull for a viler and worse-qualified life, then I for my life : yea the stones and dead earth that haue no life, haue beene more thankfull for a bare being, then I for my life adorned with excellent qualities. And shall so vnthankfull a man thinke to continue the vse of so great a blessing ? And as it is his goodes, and that Talent that hee hath committed to mee to vse to his aduantage, that hee might get glory by his owne possession, I haue beene very vnfaithfull, and haue wasted the daies thereof not onely vnprofitably, but also hurtfully : many daies haue beene spent in ignorance while I knew not my duty : many daies in sloth and idlenesse while I had no care to doe my duty : many daies in vanity while I sought my pleasure : many in wickednesse while I sought the satisfying of mine owne lusts. And shall so vnfaithfull a seruant thinke to haue still in vse such goods of his masters that hee hath done no good withall ? was it not

Mat. 25. 28 said if the vnprofitable seruant, take the talent from him, and giue it vnto him that hath ten talents. And was it not said to Luk. 16 2 the wastfull Steward, *How is it that I heare this of thee? giue an account of thy Stewardship, for thou maiest be no longer Steward.* Such a Steward, such a seruant am I, I haue made waste of the daies of my life, I haue brought no glory to God by them, therefore I hold my selfe vnworthy of life, and wil not seek to nourish it: besides I am not worthy of meat, I wil not eat: I am not worthy of drinke, I wil neuer quench my thirst: I am not worthy of my clothes to couer my wicked carcase, nor of my bed to rest my vngodly bones vpon: I am not worthy of thy company, of thy comfort, of these mercifull words of counsell that thou giuest mee: I am worthy of nothing: cast me out to the dung-hill as a crumbe of vnflauory salt, speake no more vnto mee, doe no more seruice for me, giue nothing vnto me, let me perish: I know how vile I am before God, and I am as vile in mine owne sight, and let mee be no dearer in your eyes: my sinnes make me vnworthy of all good things, and  
worthy

worthy onely of death, and therefore in reuerence to God I will abstaine from the vse of all good things, and waite for deserued death.

O poore afflicted soule, these words *Answer to this twelfth objection.* doe much moue my compassion toward thee, to see that humilitie should become hurtfull to any poore seruant of God, and that the confession of our vnworthines should preiudice our comfort in God, and our releefe from God, even then when God doth offer releefe, and in those things wherein God doeth offer comfort. Here is an error that must be helped. This error is not in thy confession of thine vnworthines, therein we & all Gods children wil ioine with thee, and euery man confesse that wee are not worthy of the least of Gods mercies, because we haue beene vnthankfull for the comfort that wee haue reaped by them, and haue also beene vnfaithfull not improueing them to the praise of God, we will say with *Iacob* vnto God. *I am not worthy of the least of all the mercies and all the truerth which thou hast shewed vnto thy seruant.* We will confesse vnto *Christ* with the *Centurion*, and say,

**Mat. 8.8.** *I am not worthy that thou shouldest come under my rooffe :* And with the prodigall childe, priuie to his owne riotous courses, we will say to God, as he said to his father, *Father I haue sinned against hea-*

**Luke. 15. 21.** *uen and before thee, and am no more worthy to be called thy sonne.* If vnthankfulness can make thee vnworthy, we cannot be worthy, that haue beene as vnthankfull : and if vnfaithfullnes can make thee vnworthy, wee must stand by thee, and confesse as much against our selues : if any mans sinne may make him vnworthy, then are wee as vnworthy as any man, for wee also haue sinned and

*Wherein  
the error of  
this obiecti-  
on lieth.*

justly displeased our God. But the error is in this, that, because thou doest iudge thy selfe vnworthy of the good giftes of God, therefore thou shouldest forbear to vse them : alas what should become of the creatures of God, if all should forbear to vse his guiftes that are vnworthy of his guiftes. This must needs produce a generall decay of all Gods creatures.

*God allow-  
eth his bles-  
sings to the  
vnworthy.*

Vnderstand therefore these things following. First God doeth allow his blessings, not to the worthy onely, but

to the vnworthy also. Of him the Prophet saith. *The Lord is good vnto all, and his mercies are ouer all his workes.* Because the creatures are the worke of his hands, therefore (without regard whether they be worthy or not worthy) hee will extend his mercy vnto them. Of him the Lord Iesus saith. *He maketh his Sunne to arise vpon the euill and the good, and sendeth raine on the iust & vniust.* God is not ignorant either of the worthines of the good and iust, or of the vnworthines of the euill and vniust, but hee regardeth the necessities of all, and therefore because their grounds equally haue neede, in time of droght of the dew of heauen, and in time of winters cold, of the refreshing warmth of the sunne, therefore he giues the heate of the sunne, and moisture of his clowdes, to make all their groundes fruitfull, be the owners of those groundes good or euill, yet hee will bee good vnto them. Secondly, *The vnworthy* those men, that haue in iudgement *thy craue,* found and acknowledge their owne vn- *obtaine, &* worthines, yet in their necessities haue *use Gods* made suite vnto God for those good  *blessings.* things which they wanted, and haue  
 thanke-

*Psal. 145. 9*

*Mat. 5. 45.*



thankfully receiued and cheerefully  
 vsed the good things that God sent  
 them. *Iacob* that acknowledged his vn-  
 worthines, euen then made request vnto  
 God for his mercy to bee shewed him;

**Gen. 32.11** saying. *I pray thee deliuer mee from the  
 hand of my brother from the hand of Esau,*  
*for I feare him, leaſt he will come and ſmite*  
*mee, and the mother vpon the children. for*  
*thou ſaiſt, I will ſurely doe thee good, and*  
*make thy ſeede as the ſand of the ſea, &c.*

Hee earnestly craueth grace and mercy  
 at Gods hands: and that he may obtaine  
 what he desireth, he is bold to remember  
 vnto God his gracious promise: and he  
 doeth all this euen when hee had in the  
 same prayer acknowledged his vnwor-  
 thines. The *Centurion* that held himselfe  
 so vile, that he was not worthy to re-  
 ceiue *Christ* into his house, yet euen  
 then intreated mercy at his hand for his

**Mat. 8.8.** *Seruant; saying. Speake, the word onely*  
*and my ſeruant, ſhal be healed.* And his  
 faithfull praier found fauour, for his ser-  
 uant was healed, yea that prodigall  
 child, that is the patterne of all penitent  
 sinners, when hee did acknowledge his  
 vnworthines, yet euen then he made re-  
 quest

quest for his fathers louing fauour, saying, *Make me as one of thy hired seruants.* Luke 15. 19  
 And his praier was heard, himselfe was receiued into grace, and hee obtained at his fathers hand whatsoeuer blessing a sonne might looke for, so that neuer any well aduised childe of man, howsoeuer knowing himselfe vnworthy of the loue and mercies of God, did yet either refuse to vse them when God did grant them, or to intreat God for them, when he felt want of them. Thirdly, the good God giueth blessings of God, by him giuen vnto vs, *his blessings* are therefore giuen that wee should vse *that they should be* them, that by the vse of them wee being *used to his* refreshed, might see therein the fatherly *praise.* care of God for vs, and his continuall bountie and loue to vs, and might so be moued to giue him thanks, and to trust in his mercy, and being so giuen, they ought not to be refused, yea they cannot without our great sinne be refused, for in refusing them, we refuse God, and the free offer of his mercy, that he giueth his blessings to be vsed of vs, Saint Paul teacheth vs saying. *Trust not in vncertaine riches, but in the liuing God, which giueth vs abundantly all things to enjoy.* He giueth

God giueth  
 his blessings  
 that they  
 should be  
 used to his  
 praise.

1. Tim. 6. 17

Pfal. 104.  
14

giueth all things : he giueth all things abundantly : and hee giueth that abundance to be vsed and inioied. Therefore doeth the Prophet *Dauid* say. *He causeth grasse to grow for the cattell, and herbe for the vse of man, that he may bring forth bread out of the earth, and wine that maketh glad the heart of man, and oile to make the face to shine, and bread that strengtheneth mans heart.* All this increate of Gods blessings, the Prophet affirmeth to be giuen for mans vse, and also in some sort limiteth that vse, shewing vs what good God intendeth that wee should reape of his giustes, and hee intendeth his owne praise in this bountifull giuing of his blessings. And therefore is it, that Saint *Paul* at *Lisra* commendeth to those gentiles, the God that made the heauen & earth, commending him by his bountie in giuing those things, so to make his goodnes knowen. And therefore he speaketh thus of him.

Acts. 14. 17 *He left not himselfe without witnes, in that he did good, and gaue vs raine from heauen, and fruitfull seasons, filling our hearts with foode and gladnes.* This good did God for the Gentiles, he gaue them the dew

dew of heauen, and fatnes of the earth, with his giustes, hee filled their hearts, that is satisfied their desires, and made them to reioyce in the vse of those giustes. And all this he did for them, to this ende, that they might know the boundles goodnes of this God, and that his blessings, as so many faithfull witnessses might preach and declare this goodnes of his, if by this meanes at the last they would turne backe from their idols to serue and please him: and to this purpose serue the words of *Moses* vnto the people of *Israel*, saying, *When thou hast eaten & filled thy selfe, thou shalt blesse the Lord thy God, for the good land which he hath giuen thee.* In these words he plainly signifieth vnto vs, that when God hath giuen vs fruitfull habitations, and giuen vs foode and all necessarie things, his meaning is, that we should receiue and vse his giustes, and giue him thanks for his goodnes. Whosoever therefore refuseth to vse the giustes of God for their comfort, contemne his bountie, and denie him his due praise, while they refuse the things for which they should praise him. And most excellent

Deu. 8. 10.

Joel. 1. 34.

cellent are the words of the Prophet *Joel*, promising in Gods name these his blessings to the people, and requiring their thanks for them to bee returned vnto God, saying, *The barnes shall be full of wheate and the presses shall abound with wine and oile, and I will render you the yeares that the Grasshopper hath eaten, the cankerworme, and the caterpillar and the palmerworme, my great host which I sent among you, so shall you eat and be satisfied and praise the name of the Lord your God, &c.* Consider rightly of these words: in them the Prophet teacheth vs, ~~that~~ when God sendeth the fruites of the earth, his good blessings vnto vs, his meaning is that we should eat, and in eating be satisfied, and for this satisfaction blesse Gods name. This is Gods meaning in sending them, and thou wilt not receiue them, thou wilt not eat that thou maiest be satisfied, thou wilt not vse them to the comfort and gladnes of thine heart: is there not in thy course manifest contempt of Gods goodnes? as if thou didst say vnto him, let him keepe his giiftes to himselfe, let him giue me none, I care not for them, I will  
not

not receiue them, I will not vse them, I will not be beholding to him for them, vericly this is the stubbornnes of an vnward child, that being in his foolish and froward nature, displeased with his father, refuseth to receiue bread at his fathers hands.

Lastly vnderstand that this resolution to refuse the comforts of life, differeth but little from the former resolution to hasten violently thine owne death: for that which thou thoughtest before to doe with *Sauls sword* or *Achitophels* halter, thou wilt now doe with foolish and willfull abstinence, most idle pretending thy vnworthines, as if in meere humilitie thou wouldest kill thy selfe. And if the matter be wisely considered, this course of weakning first, and after overthrowing thy life, will be found a more cruell act, then that of *Saul* or *Achitophel*, for they quickly rid themselves out of the paines of death, but thou like a cruell executioner, doest kill thy selfe slowly, with a lingring kinde of torment. The Prophet *Jeremie* saith, *They that be slaine with the sword are better, then they that are killed with hunger,*

*This abstinence is as dangerous to thy life, as violence can be.*

*Lam. 4. 9.*

*for*

Portu-  
latro.

Erasto-  
sthe-  
nes.

for they fade away as they were stricken  
tbrough for the fruites of the field. Let  
these words weigh with thee, and take  
heede that thou be not a most cruell  
tormenter to thy selfe. The prophane  
histories report of a noble Roman,  
whose name was *Marcus Portuis Latro*,  
that being wearie of a quartan ague,  
that he had indured long, and whereof  
he could not be healed, hee killed him-  
selfe with his sword. And they make  
like mention of one *Eratoſthenes a Cire-  
nean*, the keeper of the famous Librarie  
of *Ptolome* in *Egypt*, that being long  
vexed with a disease, whereof he could  
find no remedie, in the end by abstaining  
from meate killed himselfe. Both out of  
discontent ended their owne liues, one  
by laying violent hands vpon himselfe,  
the other by withholding helping-  
hands from himselfe: the one by ap-  
plying that that did destroy life, the o-  
ther by denying that that should pre-  
serue life: which of these canst thou ex-  
cuse of murder? of the vnnaturall mur-  
der of himselfe? and if both were mur-  
derers, which of them was the more cru-  
ell in the eie & iudgement of the world?  
surely

surely the second, that abstained from the good things that he might & ought to haue vsed, for hee prolonged his first greefe, and ioyned a second greefe (euen the teeth of famine) to it, and so with a double prolonged plague consumed himselfe: whereas the other made quicke dispatch, this fondnes therefore in refusing to vse the good giiftes of God, because the conceite is entred into thy phantasie that thou art vnworthy of them, is not a fruite of Christian humilitie, inspired by the Holy Ghost, it is foolishnes, it is extreame dotage: yea if I should call it by the right name, I should say it is high crueltie against thy selfe, besides that, it is vile vnthankfulnes against God, and the aduiser was no other then the old serpent that deceiueth the whole world.

Lay all these things together: first the bountie of God that giueth his blessings not onely to the worthy but also to the vnworthy, because the necessitie both of the worthy and of the vnworthy doeth require it: and by vnworthy, I doe not meane the godly, that in true humilitie doe iudge themselves vnworthy

*The conclusion of the answer to the obiection.*

M m

thy



thy of Gods fauour (for God esteemeth them worthy) but I meane the wicked; whatsoeuer they thinke of themselves for God doeth esteeme them vnworthy) euen vnto them doeth God allow his good blessings. Secondly, the behaniour of all the wise and well aduised sonnes of *Adam*, who euen then when they see and acknowledge their vnworthines, yet in the feeling of their necessities and wants, doe make hearty praier vnto God, that hee will be pleased to bestow his blessings vpon them: and it is not onely a libertie that nature taketh to seeke for helpe in time of necessity, but it is the libertie that God in his mercy giueth to his seruants, and which in pietie and faith they doe vse, namely to fly to God their helper in all necessities. Thirdly the purpose of God the giuer of all good things, who giueth them not in vaine, but for our seruice and helpe, that we might vse them, and being cheared by their vse, might returne vnto him with thanks for his goodnes, so that whosoever, refuseth to receiue them and vse them, deludeth as much as in him lies the good purpose of God, rejecteth

lecteth the offered mercy of God, and intercepteth the praise of God, while hee refuseth to receiue & vse that, by which God seeketh to merit and winne praise at his hands. Lastly the nature and qualitie of the thing it selfe, namely the refusing of good things that God giueth and thou needest, it is a wilfull killing of thy selfe, while thou doest obstinately refuse to vse the things that may preserue thy life: & it is a most cruell kinde of killing thy selfe, while thou doest consume and waste thy selfe by little and little, tearing thine owne bowels with the teeth of inforced famine, continued and increased from day to day, for it is a more grieuous thing to be slaine by famine then by the sword: lay all these things together, and thy doe proue, this abstinence of thine grounded vpon pretence of vnworthines, to be a foolish, vngodly and a cruell course. Put it therefore from thee, and vse the loue of thy friends, the helpe of the Phisition, the counsell of thy minister, the cheerefull seruice of them that are about thee, vse thy bed, thy clothes, thy meate prepared for thy ease, thy couering, thy nourish-

ment, vse all the creatures of God in their kinds, and praise God that thou maiest haue them. S. Paul saith, *Every creature of God is good, and nothing ought to be refused, if it be receiued with thanksgiving, for it is sanctified by the word of God and praier.* It ought not saith he to be refused, it ought to be receiued with giuing of thanks. And if we vse praier vnto God, that it will please him to blesse vnto vs his owne gift, which the word of God alloweth vs to vse, he will sanctifie it for our good: For God that giueth these things is good, the things themselues that God doth giue are good, therefore the effect of them being Christianly vsed cannot but bee good. Continue the opinion of thine owne vnworthinesse, but reiect thy vnwise purpose of refusing to vse Gods creatures for thine vnworthinesse.

## CHAP. XXX.



VR poore distressed sin-  
ner, reclaymed from the  
conrses, that in his last  
obiections hee remem-  
bred, the first being a  
quicke violent and ap-  
parent purpose of ending his owne life,

*A thirteenth  
obiection.  
He feareth  
death for  
two causes.*

the second being a slow dangerous and  
close purpose of wasting his life, is not  
yet so freed from the troubled thoughts  
of death, that he can with a quiet hope  
of life looke to the God of life : and  
thus further out of remayning feare ob-  
iecteth, to the disquieting of his owne  
heart ; though I may not hurt my life  
with violent hands, as first I thought to  
doe, and must nourish my life with ser-  
viceable hands, which in the second  
place I thought not to haue done : yet  
my life must come to an end by the  
condition that all *Adams* children are  
subiect vnto. God said to *Adam* in the  
sweat of thy face shalt thou eat bread, till  
thou returne to the earth, for out of it wast  
thou taken, because thou art dust, and to

*Gen. 3. 19.*

M m 3

dust

*First least  
he die be-  
fore this  
temptation  
cease, that  
were to die  
without  
faith.*

*Ioh. 3. 18.*

*Secondly,  
least the  
accusation  
be renewed  
after death*

*dust shalt thou returne.* This was the condition of the first man; this is the condition of all men, and among all it is also my condition, I must die, if I cherish life neuer so carefully. And this remembrance of death (considering my present woefull estate) is fearefull vnto mee two manner of waies. First I feare lest death should take mee away before I be deliuered from this temptation, as it may well doe; for I may die to day, or to morrow, yea I may die presently. And if I should so hastily die while this feare (directly contrary to faith) lieth yet vpon my conscience, I should die in my infidelity, I should die without faith in *Christ*: and so to die without faith in the sonne of God, is the high-way to eternall damnation, for the Lord *Iesus* saith, *he that beleeueth not, is condemned already, because he beleueth not in the name of the only begotten sonne of God.* Secondly if there should be any ceasing and intermission of these accusing thoughts before my death, yet I feare death, because after death this accusation may bee renewed, and the precedent ceasing proue no doing away for euer, but onely a deterring

ferring for a time of this plague. And I haue cause to feare such a thing, because the right time of preferring accusations against sinners, is the time after death, when men must come to iudgement: as the Apostle saith, *it is appointed vnto men that they shal once die, and after that cometh the iudgement.* After death the soule commeth to iudgement, the book of conscience must then be opened, and accusations then or neuer must be heard: and if these accusations now be so grievous vnto mee, now while iudgement is far off, while there is place for repentance, and hope of forgiuenesse, surely they will then be much more fearefull, woefull, miserable, horrible: therefore the remembrance of death, come it sooner, or come it later, come it before or after the stay of this temptation, is fearefull vnto me.

Heb. 9. 27.

This obiection is not hard to bee answered; thou fearest death two manner of waies. First, lest it come before thou haue overcome this temptation, and recovered peace with God by faith in our Lord *Iesus*. And thou fearest this hasty comming of death for two causes, one

Answer to this obiection.

is because it is possible that it may so come, for we may (and must if God call) die presently: another because it is dangerous so to die, thou takest thy temptation to bee directly opposit to faith, therefore if thou die before it bee overcome thou diest without faith, and to die without faith is sure damnation, Thus thou fearest deathes hasty comming, and to thy feare of death this way growing we will first make answer.

*There is hope that thy temptation shall end before death come upon thee.*

Against thy feare of death comming before thy temptation be overcome, God giueth comfortable hope, that death shall not come before thy temptation be overcome. And it comes not at all, but by the appointment of God, neither sooner nor later then he appointed it. For hee sent vs with life into the world, he hath appointed the length of our life in the world, and the time and manner of our dying and departing out of the world, lieth onely in his pleasure, of whom the Prophet saith, *To the Lord God belongeth the issues of death.* The set time for the producing of all his appointed workes resteth in his owne counsell when the Apostles questioned the

*Psal. 68. 10.*

the Lord *Christ* (after his resurrection) for the restoring of the kingdome to *Israel*, he made them answer, *It is not for you to know the times, or the seasons, which the father hath put in his owne power.* And if the time of all his workes be put and placed only in his power, then the time of thy death, which is one of this workes is put only in his power. But his God that hath the sole disposing of thy death, hath, as I said, giuen thee comfortable hope that death shall not come before this thy temptation be ouercome. For this we haue his gracious promise, deliuered by the pen of the blessed Apostle *Paul*, saying; *God is faithfull, that will not suffer you to be tempted aboue that you be able, but will giue the issue with the temptation that ye may be able to beare it.* Here he promiseth an issue of euery temptation, and also that the man burdened there with shall be able to beare it and ouercome it. And hitherto though this temptation hath beene grieuous vnto thee, and in bearing of it thou hast felt and found thine owne weaknesse, yet God hath supported thee, and thou hast beene inabled to indure weary daies and comforta-

Acts 1.

1. Cor. 10.

13.



comfortlesse nights. And in the meane time, while this temptation hath lasted, for thy further strengthening thou hast inioyed many mercies of God, both in thy soule, and body, and estate, and friends; for hee hath not smitten thy soule with the stroke that fell vpon *Nebuchadnezzar*, thou hast had, and stil hast thine vnderstanding free, to inquire after God, and harken after his mercy, and he hath not smitten thy body with the bile of *Egypt*, but thou hast beene able in body to stand vnder thy burden, and to performe many good seruices in thy calling: and he hath not smitten thee in thy children, friends, and goods, with the rod of patient *Iob*, but thy estate remaineth safe, thy friends are cheerefull about thee, such mercies of God haue accompanied thy affliction, and ministered comfort vnto thee in the time of it. And in these things, one part of that promise deliuered in Gods name by the *Apostle* hath beene performed vnto thee, (*God will not suffer you to be tempted above that you be able.*) He himselfe that sent the temptation, gaue thee strength to beare the temptation, and vnto this day

day thou bearest it, though not without griefe, yet not without hope. Why then shouldest not thou withall cheerefulnes, hope and pray, that God would performe vnto thee graciously the other part of that promise (*but will giue the issue with the temptation &c?*) Doth not the Apostle, when he giues vs that promise in Gods name, vse a preface to perswade our hearts to hope for it, and pray for it, commending God, in whose name hee giues it, by the title of faithfull, saying, *God is faithfull that will not suffer you to be tempted aboue that yee be able?* Hope then in that faithfull God, pray vnto that faithful God, who hath already approved his faithfulness, in performing vnto thee the one part of his promise, and as he is true and faithful, he will (hauing freely bound himselfe) performe his whole promise, and giue an issue of thy temptation, and thou shalt liue to overcome it. And heere I will acquaint thee with an holy rule, which God obserueth in the temptations of his seruants, which rule offereth hope of deliuerance from thy greuous temptation before death.

The

The rule is found in *Deuteronomie*, where *Moses* speaking to the people of *Israel*, and remembring their wearie wandring through a roaring and terrible wildernesse, and the many heauie accidents that in that wildernesse came vnto them, saith, that God led them  
 Deut. 8. 16 that way, to humble them, and to proue them, that he might doe them good in the latter end. Gods meaning was, after a hard beginning to bring them to a comfortable end, when they were first humbled and prooued. And very meete it is that Gods seruants should bee humbled: and it is right in God to proue his seruants, whether they loue the Lord with all their heart, and will indure with patience his good pleasure and whether they will cleaue vnto him in danger, and put their trust in his mercies: and this prooue is best made by crosses and troubles: for this cause doth God send troubles to his seruants whom he loueth, but alwayes with a reservation, in his good purpose, to do them good in the latter end. Apply this vnto thy selfe: It was fit that thou shouldst be humbled, to acknowledge thy selfe  
 before

before God to be dust and ashes, and laden with iniquitie : to humble thee in this sort, God hath sent this crosse, doe thou therefore *humble thy selfe vnder the mightie hand of God, that hee may exalt thee in due time.* 1. Pet. 5. 6. It was fit that thou shouldest be prooued, that thou mightest see thine owne strength to bee but rottennes, and dust, and that thou mightest shew thy loue, thy patience, thy faith in God, that it might appeare whether God or thine owne ease were dearer vnto thee, and whether thou wilt glorifie him in aduersitie, as thou mightest shew to doe in dayes of peace and prosperitie : and thus to prooue thee he hath sent this temptation : therefore now shew thy selfe a man, shew thy selfe a Christian, shrinkenot from God, murmure not at his visitation, suffer with patience, and pray in faith, and be constant vnto the end. And hee that hath brought thee into this temptation, as it were into a roaring wildernes, to humble thee, and to prooue thee, will surely doe thee good in the latter end. Surely this rule offereth vnto thee comfortable assurance, that before the end  
of

of thy dayes , thou shalt see an end of thy temptation, and such an end as shall bring thee more ioy, then thy affliction doth now breed thee griefe.

*If death  
com before,  
yet there is  
faith euen  
where this  
temptation  
is strong.*

But say that death do take thee away, before thou hast overcome this temptation , and thou fearest it may doe so, grounding thy feare vpon two reasons, one is the possibilitie of it (thou maiest die presently) the other is the danger of it (thou thinkest that then thou shalt die in infidelitie and without faith ) if this danger were not , the possibilitie of dying, and death it selfe, whensoever coming , could bee no iust ground of thy feare : for the Patriarks and Prophets, yea *Christ* himselfe the Sonne of God, and his holy Apostles died, and all the Saints of God die. And it can not bee hurtfull to any, that is so common to all, except there be some speciall danger annexed to it, that makes it hurtfull to one, that is not hurtfull to an other. This danger thou saiest is thine infidelitie. And thine infidelitie and want of faith, thou proouest by the qualitie of thy temptation, which thou takest to be directly opposite to faith, and the bani-

sher

sher of all faith. If therefore it shall appeare, that though thou die before thou hast overcome this temptation to thy liking, yet thou wātest not faith in *Christ*, euen faith vnto saluation, then there is no cause of feare.

Indeede this temptation argueth a roote of infidelity to remaine in thee: for seeing the Lord *Iesus* hath borne our sinnes in his body vpon the tree, and in bearing them hath taken them away, and hath washed and cleansed vs in his bloud: and seeing God the father of our lord *Iesus Christ*, receiuing satisfaction in the sacrifice of his Sonne, hath by an irreuocable word promised to forgiue our sinnes, and to remember our iniquities no more: and these things both concerning the meritorious sacrifice of *Christ*, and concerning the faithful promise of God, are knowne, and haue been made knowne vnto thee: Surely this temptation of accusing thoughts would long since haue receiued an answer, if there had not beene some roote of infidelitie remaining in thee, to giue continuall nourishment vnto it. But because there is some infidelitie in thee, doth it there

*In this temptation; there is infidelity*

*But where there is infidelitie, there may be faith.*

Rom. 7. 32

therefore follow, that there is no faith? That is not so: there may be both together neither in his measure and degree. Doth not Saint Paul tell vs, that in himselfe, at the same time, there was one power which he calleth the Lawe of his minde, leading him to God and to the loue of his lawe, and an other power which hee calleth the lawe of his members, leading him from God: and leading him to sinne, his words are, *I delight in the law of God concerning the inner man, but I see another law in my members, rebelling against the law of my mind, and leading mee captiue vnto the lawe of sinne which is in my members.* Can anye things bee more opposite one to an other, then these two lawes of the mind and of the members, either struing to draw the man in whom they remaine, a contrary way, the one to God, the other to sin? and yet they continue in the same man, at the same time, for his exercise, so long as hee liueth. The same Apostle telleth vs concerning euery renewed seruant of GOD, that in him, at the same time, there remaineth, both naturall corruption, which he calleth

leth flesh, and infused grace, which he calleth Spirit, and either worketh, striving each against other. His words are, *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrarie one to the other: so that yee can not doe the same things that yee would.* The Spirit in them, that is, infused grace, lusteth against corruption, to draw them vnto goodnesse, and the flesh in them, that is, naturall corruption, lusteth against grace, to draw them vnto wickednesse. Faith and infidelitie, the one being the worke of the spirit, the other the worke of flesh, are not more contrary one to another, then the flesh and spirit from whence they grow, and yet they are present together: therefore with thy infidelitie there may be faith in thee. The condition of a Christian man in his holy calling from darknesse vnto light, is like vnto the appearing of day after a darke night. It is a similitude much vsed by the holy Ghost in the Scriptures. *Paul saith, The night is past, Ro. 13. 12. the day is at hand:* That is, the time of darknesse, in which you erred altogether is past, and God hath sent his word

Nn                      among



among you, by which, as by the light of the day, you may see the way to walke in. And in another place, *Ye are all the children of light, and the children of the day, wee are not of the night, neither of darkenesse*: That is, we liue not in ignorance, we walke not in ignorance, but God hath called vs to knowledge, and by the light thereof wee see the way before vs, and walke on safely in it. Now we all know, that when the day beginneth to breake, there is remaining a shadow of darkenesse a long time, and that first growing light, is farre from the cleare and ful light that shineth at noon day. But will any man say, that because of the remainder and mixture of darkenesse in the beginning of the day, that therefore there is no light at all? euery man would controule that assertion. Euen so, God shewing mercie to them that were shut vp in infidelitie, giueth them faith, which beginneth to growe like the day light, in the first breaking forth of it, and with some faith there remaineth much infidelitie. Shall any man therefore say, that because there is some infidelitie still remaining, there is no faith

faith at all ; that saying were iniurious to the new converted and weake Saint, and it were an vnthankfull censure of Gods gracious worke begun. Remember what thou hast read in the Gospel, of the honest man, that came vnto the Lord *Iesus*, to intreat for his sonne that was possessed with a diuell : he said vnto our Sauour, *Lord I beleene, helpe my unbeliefe*. He professed his faith, while hee confessed his infidelity, he doubteth not of the presence of the one, because hee saw and felt the presence of the other : but knowing his faith to be tender and young, and his infidelitie to be old and strong, hee craueth the help of the Lord *Iesus* to weaken his infidelitie, and to strengthen his faith. Such altogether is thy case at this time, weake faith oppressed by strong infidelitie, strong infidelitie keeping the vpper hand of weake faith : say vnto the Lord *Iesus* as that man did, *Lord I beleene, helpe my unbeliefe*. And if thou thinkest his prayer to be defectiue, because hee onely craueth helpe against infidelitie, and desireth not increase of his faith, vnto the words of his petition, ioine the words of the

Mat. 9. 24.

Luke 17.5

petition, that the Apostles together made vnto the Lord, saying, *Lord increase our faith*. These words put together make a perfect praier for this peculiar grace, that the Lord *Iesus*, of whose fulnesse wee receiue grace for grace, will bee pleased to increase our faith, which we finde to bee weake, and to weaken our infidelitie, which wee finde to bee strong. This doe, and by the mercy of God, and goodnesse of our most milde Saujour, thou shalt finde an happy alteration in good time growing; and thou shalt haue no cause to feare to die without faith, whensoever death shall come, yea though thou shouldest bee taken away before the full vanishing of this temptation, because he dieth not without faith, in whom, at his death, there is remaining some infidelitie; neither dieth he without hope, in whome at his departure, there is remayning some feare: and vnto God, thy couered, and almost smothered faith wil appeare, when the same is hidden from thine owne feeling.

*If the temptation bee once rightly overcome it shall not returne after death.*

But thou fearest death, not onely this way, least it should come before thou haue

haue wholly ouercome this temptation, but thou fearest it also, though there should be a ceasing of the temptation before, namely that after death this accusation may be renewed, because (as thou saiest) the right time of preferring accusations against sinners is, when after death they appeare before the Lord in iudgement: and if the accusation now, while there is yet time of repentance, and hope of forgiveness, be so heauie and fearefull as thou dost finde it and feele it, it must needs be then much more heauie and fearefull, when there is left no time of repentance, nor any new course to be taken for the obtaining of forgiveness. To this I answer, that if once thou ouercome this temptation before death, thou needest not to feare the returne of it after death, if now it be overcome and quenched rightly by such meanes as God hath appointed for the quieting of consciences, whereof it behoueth thee to be very carefull: for if thy temptation be overcome by the knowledge and faith of the infinite mercy of God toward humble and contrite spirits, and of the vertuous mediation of

*Iesus Christ* that lambe of God that taketh away the sin of the world, gathered by harkening to the doctrine of the Gospel, which is the power of God to saluation; and if this knowledge and faith be accompanied with the loue of God, that is so mercifull a father, and of *Iesus Christ* that is so gracious a redeemer, and with the loue of thy brother, and with the hatred of sinne that is offehsiue both to God and to thy brother, assure thy selfe that these accusing thoughts so silenced and quenched, shall not be reuiued after death; and thy peace so growen by knowledge and faith so accompanied, is not a deferring of this temptatio vnto a fitter time, but a totall abolishing of it for euer. He that in this manner ouercommeth his accusing thoughts on earth, shall neuer heare of them before God in heauen. Wherefore else doeth the Lord *Iesus* say of the determination and censure of his seruants (to whom he hath committed the word of reconciliation) either assuring forgiveness to the penitent beleeuers, or denouncing iudgement to the impeni-

Mat. 18. 18. tent and vnbeleeuers? *Whatsoener yee binde*

binde on earth, shall be bound in heauen,  
and whatsoeuer yee loose on earth, shall be  
loosed in heauen. Wherefore doeth hee  
speake thus of their determination  
and of their word, but that according  
to that good hope, which thou hast  
gathered vnto thy soule from the word  
of God, in the writings of his Pro-  
phets and Apostles, and in the mouthes  
of his faithfull witneses on earth,  
according to that good hope hee will  
doe vnto thee in heauen. And in his  
iudgement, both at thy last day, and  
in the worlds last day, he will not varie  
one iot from the straight rule of his  
word whereon thy recovered peace is  
grounded.

Indeede, if thou shouldest recouer thy  
peace, and remoue thy accusing thoughts  
with the remedie of Atheists, that like  
Dauids foble, *Say in their hearts, there is* *Pla. 14. 1.*  
*no God,* that is, there is no diuine power  
gouerning the world in iustice, and re-  
warding euery man according to his  
workes. If thou shouldest shake off  
thy temptation, with that conceit of  
wicked men recorded in the booke of  
wisdomie, that say, *Wee are borne at all* *Wis. 2. 2.*

adventure, and wee shalbe hereafter as though we had neuer bene: for the breath is a smoke in our nostrilles, and the words are a sparke raised out of our hearts, which being extinguished, the body is turned into ashes, and the spirit vanisheth as the soft aire: our life shall passe away as the trace of a cloud, and come to nought as the mist that is drinen away with the beames of the Sun, and cast downe with the heate thereof. That is, no hand of God made vs at the first, to be serued with the obedience of our life, and when we leaue the world, we shall not appeare before the face of any God to giue account for our liues, for wee were borne by no prouidence and appointment of any higher power, but euen as it happened, such a man to beget such a boy, such a mother to beare such a child: and when wee die wee returne into earth and aire, our bodies become dust, our spirits vanish as a puffe of winde, there is no difference after death betweene man and beast, both vanish and come to nothing; as we were not before we were borne, so wee shall not be when we are dead. If with these wicked conceites we seeke to stifle and choke  
our

our owne conscience, or falsely flatter  
 our selues with the securitie of contem-  
 ners, despising all the threatnings of  
 God, *So that when they heare the words* Deu. 29. 19  
*of the curse, they blesse themselves in their*  
*heart, saying, we shall haue peace, although*  
*we walke according to the stubbornnes of*  
*our owne hearts:* that is, the threatnings  
 of Gods displeasure are not to be regar-  
 ded, I esteeme them no more then the  
 winde that breatheth ouer mine head,  
 and I shalbe well inough whatsoeuer  
 God say, and I will hold on my course  
 without any feare of God. If vpon any  
 such sandie and deceitfull ground thou  
 shouldest builde thy peace, and by such  
 deuice, should make dull, rather then  
 quiet thy troubled conscience, verily  
 thy accusing thoughts would returne  
 like so many furies after death, charging  
 thee with all thine impieties before the  
 face of thy Iudge. The Atheist shall  
 know that there is a God, as it is said in  
 the Psalme, *Doubtes there is a God that* Psal. 58. 11.  
*iudgeth the earth.* The Sadduce shall  
 know that there is a life after this, when  
 he shall be called to answer, as it is said  
 of the euill steward, *Giue accounts of thy* Luke. 16. 2.  
*steward.*



stewardship, for thou maist bee no longer  
steward. And the contemner shall know  
the power of Gods displeasure, when

**Deu. 19. 10** *the wrath of the Lord and his ieaousie shall  
smoake against that man, and all the curses  
written in Gods booke shall light vpon him.*

But if thy accusing thoughts be put to  
silence by the knowledge and faith of  
Gods mercy, and of *Christ* his merit, ac-  
companied with repentance and true  
conuerſion to God, as hath beene ſaid:  
if by the promiſes and rules of Gods  
word, thy peace while thou liueſt be re-  
couered, aſſuerdly thy finnes ſhall neuer  
be laid to thy charge after death, for o-  
therwiſe there were no faithfulnes in  
God, nor truth in his word, wherein he

**Ierc. 31. 34** hath thus ſpoken, *I will remember their  
finnes no more.* And in another place, *All*

**Eze. 8. 21.** *his transgreſſions that he hath committed,  
they ſhall not be mentioned vnto him.*

Therefore if it ſhall pleaſe God, by the  
meanes that is applied vnto thee, out of  
his word, to deliuer thee from the ſtorme  
of this temptation whileſt thou liueſt,  
thou haſt no cauſe to feare the renewing  
of it after death, nor in that name to  
feare death.

And

And because thou art troubled with such fantasticall feares of death (that indeed is naturally fearefull to all men) let me acquaint thee with the condition thereof to a *Chistian*; it came indeede into the world by the sinne of our first parents, and by the holy and iust iudgement of God it was imposed vpon vs as a punishment of sinne, depriving vs of all present good things, and plunging vs into eternall euils. But when the sonne of God suffred death for our sinnes, and by his suffering gaue satisfaction to the iustice of God, he then slew & destroied death it selfe by that death of his, and tooke away all deadly & killing power from that dissolution of ours which we call death, and made it vnto all beleeuers a gate and passage into life, putting an end vnto all their present troubles, and bringing them to the possession of endles happines. So that it is to them as the euening is to the labourer, when he both resteth from his former wearie worke, and also receiueth the reward for which he wrought. For the body henceforth is laied vp in the graue, as vpon a bed of ease, where it shall neuer after, ei-  
ther

*Death is  
not to be  
feared for  
anything of  
a good man*

ther shake for colde, or faint for heate, where it shall neuer after feele either hunger or sicknes, or be wearied any more with painfull labour. That is it that the Prophet meaneth when hee *Esay. 57. 2.* saith, *Peace shall come, they shall rest in their beds every one that walketh before him.* That is, the righteous man, that treading in the paths of Gods commandements, walketh with him in his holy obedience, hee at his iournies end, in his body shall lie downe to rest in his graue, as on his bed, and much peace shall be his portion; and as for the soule, from thenceforth, being vnclothed of his earthly couering, and remoued out of his Tabernacle and house of clay, it ascendeth vp vnto *Iesus Christ*, and being clothed with glory, it hath an happy abiding with him, in heauen, where it inioyeth the most comfortable presence of *Christ* his redeemer, and the desired fellowship of those redeemed, that are already passed out of the wildernes of this wicked world into the paradise of eternall delight. So did the Lord *Iesus* promise to the dying theefe, when hee *Luke. 23. 43.* said vnto him, *This day thou shalt be with*

with mee in paradise. So did the Apostle Paul wish vnto himselfe, when hee expressed his minde in these words, *Desiring to be loosed and to bee with Christ, which is best of all.* And the same Apostle, speaking of the death of all the faithfull, saith in this wise, *Wee know that if our earthly house of this Tabernacle be destroyed, wee haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens.* Here is the change of the soules dwelling, from a ruinous house on earth, to an eternall house in heauen. Afterward the same Apostle saith. *Wee are bold and lone rather to remoue out of the body, and to dwell with the Lord.* Here is the change of the soules company; on earth it conuerseth with mortall men, in heauen it dwelleth euer with the immortall God. This is all the hurt that death can doe vnto vs (if this were to be called hurt) it bringeth the body to rest in the graue, and it bringeth the soule to present glorie with God, and all the dangerous deadly and killing power that originally it had, by any confederacie with sinne, all that is taken away by the death of Iesus Christ. And  
if

Phil. 1. 23.

2. Cor. 5. 11

2. Cor. 85.

1. Cor. 15.  
55.

if it were sometime to be feared as a poisoned serpent of the olde serpents brood, yet it is so spoiled by that serpent that was listred vp vpon the crosse, that it hath neither tooth, nor sting, nor any poison left to hurt any beleeuers. Heare to this purpose the words of Saint Paul, *O death where is thy sting? O graue where is thy victorie? the sting of death is sinne, and the strength of sinne is the law: but thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Christ.* Death therefore cannot be hurtfull to the beleeuers. And if while he liue, he take such order, and find such saueur, that God will be pleased in Iesus Christ to send him a discharge of his sinnes by faith in his sonne, he hath no cause after death to feare the reuiuing of his accusation, though the legions of lying diuels, whose malice makes them accusers of the Saints before God, should altogetherie out against him, as Saint Paul teacheth vs saying. *Who shall lay any thing to the charge of Gods chosen? it is God that iustificieth, who shall condemne? it is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God*

Rom. 8. 33.

God, and maketh request also for vs. Thou hast no cause to feare death, or any thing that followeth death, if while thou liue thou returne to God, and recouer his fauour in *Iesus Christ*: for there is full discharge against accusation & condemnation (both in this life, and after this life) in the free loue of God, and most meritorious intercession of our Lord *Iesus Christ*.

CHAP. XXXI.



HE storme is ouer: *A four-*  
our afflicted sinner by *teenth ob-*  
this time seeth no cause *jection, all*  
any longer to dreame *things are*  
of terriffing death: and *griuous to*  
were it not that one *him, that*  
*are pleasant*

dream of bitternes disseasoneth the comforts of life that God hath lent vnto him, he should grow to some reasonable temper. But one thing hee hath cause to complaine of, and let vs heare him, that we may (vnderstanding his griefe) be the better able to helpe him. Hee telleth vs of a heauie case, his sleepe he saith, is not quiet, but mixt with fearefull dreames:

at his table his minde taketh in more sad thoughts, then his mouth doeth bits of meate: the voice and face of his old acquaintance and former friends doeth now reuiue his greefe, so oft as he doeth either see them, or heare them: the fairest roomes of his house, which he had trimmed vp for his delight, if hee come into them, doe strike him with grievous terror: and all those things that hee delighted in before, are new matter of sorrow and heauines vnto him, and it is his onely content (though without) to sit alone in darknesse. This hee taketh to be some curse of God following him, and an euident signe of Gods iust and fearefull anger following him: for what should make Gods good creatures, (other mens comforts) to be discomforts to him, but the onely displeasure of God?

*Answer to  
shs obiection.  
on.*

To this I answer, that it is very likely that it is so, and will continue to bee so with him, so long as this burden of accusing thoughts lies heauy, remaining vpon his wounded conscience. It is a very kindly effect of it, that hath growen out of it, and wil vanish with it. Thou sleepest

sleepest & eatest, with a wounded heart; and hence it is, that while thou sleepest and eatest, thou still feelst the smart of thy wounded heart. Thy ancient friends and former wonted delights appeare vnto thee now, when thou art not fit to take pleasure in them, as before time thou didst, and that maketh thee at the present to be the more troubled, thinking vpon thine old liberty now lost. And the things prepared for thy pleasure while thou wert capable of pleasure in the contrary disposition of thine heart, (bent altogether to feare and sorrow) doe now bring forth a contrary effect vnto thee, euen increase of sorrow. And a desire of shaddow and solitarienesse (though they be hurtfull) doth follow a grieued minde, as *Ieremy* saith of the man that beareth the yoke in his youth, *Hee sitteth alone and keepeth silence, because he hath borne it vpon him.* And this desire of darknesse and solitarinesse, either is an effect of mortification in him that is crucified to the world (seeing the world crucified to him) or else it groweth, partly out of shame, and partly out of anger, that things are in no better

Lam. 3. 28.

O o

tunc;



tune : and vpon the recouering of thy peace, and ceasing of thy temptation, this trouble will certainly vanish away. In the meane time, giue place to this griefe as little as thou canst, and strue to reioyce in the Lord, and in the good blessings hee hath bestowed vpon thee, & pray him that bestowed good things vpon thee, to giue thee a free heart to take comfort in his giustes, that thou maiest be prouoked to praise his name. And withall, craue and vse the counsell and helpe of some learned and skilfull Physician, for there is something in this griefe, that hath neede of his iudgement and diligence. And *the God of hope fill thee with alioy, and peace in beleeuing, that thou maiest abound in hope, thorow the power of the holy Ghost. Amen.*

Rom. 15. 13

*Conclusion  
concerning  
this burden  
of accusing  
thoughts.*

And now after some delay in answering such obiections, as the vnquiet soule hath made out of his grievous feare, let vs grow vnto a conclusion, concerning this burden of accusing thoughts : and let vs gather together briefly & orderly, the scatterd grounds of hope, that this burden may be cast off (when God shall be pleased to giue his blessing)

bleſſing ) and the ſcattered rules of aduice, that teach how to caſt it vpon God.

And for grounds of hope, that this burden of accusing thoughts may be caſt off vpon God for the ſinners eaſe, it hath beene ſhewed and proued. Firſt, that his ſinne, not being that ſinne that is called blaſphemy againſt the holy Ghoſt, is a pardonable ſinne, though cert ainly worthy of a thouſand damnations. According to that ſaying of *Chriſt* in the goſpel, *Verily I ſay vnto you, all ſinnes ſhalbe forgiven to the children of men and blaſphemies wherewith they blaſpheme.* Secondly, that the Lord *Ieſus Chriſt* hath commanded him, and by his commandement, giuen him leaue to aſke forgiuenesse of ſinnes, and hath drawen for him a forme of petition, by which to craue that forgiuenesse of our heauenly Father, when he taught him in the Goſpel to ſay, *Forgiue vs our ſinnes,* for euen wee forgiue euery man that is indebted to vs. Thirdly, that God the father of our Lord *Ieſus Chriſt*, who is rich in mercy to all that call vpon him, hath promiſed, both to forgiue, and to

*Grounds of hope that is maybe caſt off vpon Ged.*

Mark. 3. 28

Luk. 11. 40

forget all our sinne and iniquity. In those gracious words recorded by *Ieremy*, *I will forgive their iniquity, and remember their sinnes no more.* Fourthly, the conditions to bee obserued on our part, which God requireth where hee forgiueth sinnes; and vpon which hee doth most assuredly forgive sinnes, haue beene shewed to be these three.

First, repentance bringing forth in vs amendmēt of life, according to that saying of the Lord in *Ezekiel*, *If the wicked will returne from all his sins that he hath committed, and keep all my statutes, and do that which is lawfull and right, hee shall surely liue, and shall not die: all his transgressions that he hath committed, they shall no: be mentioned vnto him, but in his righteousnessse that he hath done, he shall liue.* Secondly, loue vnto our brother, in forgiuing vnto him whatsoever wrong he hath done vnto vs; according to that saying of the Lord *Iesus* in the Gospel, *If yee doe forgive men their trespasses, your heauenly Father will also forgive you.* Thirdly, faith in God, expecting at his hands that mercy that he hath promised

to grant, and expecting it, in, and for his sonne *Iesus Christ* his sake, in whom all the promises of God are yea and amen. According to that most precious saying *Ioh. 16. 23.* of the Lord in the Gospel, *Verily, verily I say vnto you, whatsoeuer yee shall aske the father in my name, he will giue it you.* These are grounds of truth, giuing hope vnto vs, that the burden of accusing thoughts, may bee cast off and turned vpon God, for the ease of the poore sinner.

The rules of aduice, in obseruing *Rules of ad-* whereof this burden is cast vpon God, *uice, how to* and the neglect whereof hindereth the *cast this* calling of this burden vpon God, are *burden vpon* these. First, that without deniall, excu- *God.* sing, or extenuating of his sinne, he doe ingenuously and fully confesse vnto God his sinne, saying with the Pro- phet in the Psalme, *Against thee, a- Psal. 51. 4.* gainst thee onely haue I sinned; and done euill in thy sight. For hee that seeketh by any meanes to hide, extenuate, or excuse his sinne before God, as if he had not offended, or had not deserued wrath by his offence, shall not bee pardoned, but he that freely confesseth,

- Pro. 28. 13. *shal finde fauour. Salomon saith in the Prouerbs, He that hideth his sinnes, shal not prosper, but he that confesseth and forsaketh them, shal haue mercy.* Secondly, let him patiently beare, and without all murmuring, the stroke of Gods hand, which his confessed sins conuince him to be most worthy of, and let him say with the Church, *I will beare the wrath of the Lord because I haue sinned against him.* For murmuring & impatience prouoketh God more. The Prophet saith thus of God, *With the froward thou wilt shew thy selfe froward.* But patience winneth fauour at Gods hands for deliuerance. The Apostle Peter saith: *Humble your selues under the mighty hand of God, that he may exalt you in due time.* Thirdly, he must now hate sinne that hath bin so chargeable vnto him, and inquire after the will of God, and do it. As Saint Aa. 3. 19. *Peter likewise teacheth vs saying, amend your lines and turne, that your sinnes may bee done away.* For hee that continueth with delight in sinne shal neuer finde fauour, but heapeth vp more wrath vnto himselfe, against the day of wrath: the Prophet saith, *Him that loueth iniquity doth*

*doth his soule hate.* A fourth aduice is, that hee haue compassion vpon his fellow seruant, and forgiue the offences of his brother, putting from him all purpose of seeking reuenge for iniuries receiued. As Saint *Paul* aduiseeth saying, *Forbearing one another, and forgiving one another, if any man haue a quarrell to another.* For he that hath no pittie vpon his brother, and exacteth satisfaction of him, shall finde no pittie with God, and shall be solde to pay the vttermost farthing of his owne debt. As the Lord *Iesus* hath plainly said, *If ye doe not forgive men their trespasses, no more will your father forgive you your trespasses.* A fifth aduice is, that he informe himselfe daily more and more of the mercy of God, & merits of *Iesus Christ*, by searching the Scriptures, that doe beare witnesse thereto, that he may by this meanes grow to belecue in God, whereunto the written word affordeth great helpe for the saying of *Iohn* is true of all the Scriptures. *These things are written that yee might beleue.* And without faith that staieth our mindes vpon God in the merit of his son there is no accessse vnto God, as wee are

Col. 3. 13.

Mat. 6. 15.

Ioh. 20. 31.

Heb. 11.6.

taught by the Apostle saying, *Without faith it is impossible to please God.* Lastly, he must with sighes and grones, with humble and harty prayers, sollicite the maiesty of God continually, that he will be pleased to respect him with fauour, and to forgiue his sinnes; as the Prophet *Hosea* teacheth vs, saying, *O Israel,*

Hos. 14. 1.

*returne vnto the Lord thy God, for thou hast fallen by thine iniquity: take vnto you words, and turne to the Lord, and say vnto him, take away all iniquity, and receiue vs graciously, so will we render the calues of our lips.* The neglect of this duty of praying to God, is esteemed to be a marke of a wicked man; For of them whom he calleth *workes of iniquity*, the Prophet *Psal. 53. 4.* saith, *They call not vpon God.* In these few rules of confession, patience, repentance, loue, faith, and praier, standes the right casting of this burden vpon God. These things let him practise constantly, and God will ease his wearied conscience. And thus haue we declared, what burdens are heere meant; and what it is to cast euery such burden vpon God.

Which things vnderstood, wee haue  
the

the Prophets meaning, in this precept of our text, *Cast thy burden upon the Lord:* That is, in al thy trouble seeke helpe and deliuerance at Gods hand, depending vpon him.

CHAP. XXXII



Ovv wee come to the *The promise*  
promise of recompence, of recom-  
following in these words *pence.*  
*And he shal nourish thee,*  
*hee will not suffer the*  
*righteous to fall for ever.*

The rules of holy counsell giuen vs of God, are alwaies enriched with liberall promises of his blessing, that wee may know that it is not in vaine to harken to his voice, nor either dangerous or fruitlesse to follow his direction. When the Lord *Iesus* said to one that talked with him, *This doe*, so giuing him direction, *Luk. 10. 28*  
there followes a promise in these words, *And thou shalt liue*, assuring him of good successe, in following his commandement. And vnto all the precepts, instructions, and aduises of almightie God (as noting the sure successe that followeth



loweth the keeping of them ) may the  
**Esa. 1:19.** words of the Prophet bee added, *If yee  
 consent and obey, yee shall eate the good  
 things of the land.* That is, if ye will har-  
 ken to the voyce of God, and do what  
 hee commandeth, he will prosper your  
 wayes, and you shall liue comfortably  
 in the land that hee hath giuen you to  
 dwell in. For all the precepts, instru-  
 ctions, & directions God giues, are pre-  
 cepts, instructions, & directions of hoi-  
 nes, iustice and wisdome, that can not ei-  
 ther hurtfully or fruitlessly mis-leade vs.

**Iob 21:14.** The wicked say to God, *Depart from vs,  
 for wee desire not the knowledge of thy  
 waies: who is the Almighty that wee  
 should serue him? and what profit should  
 we haue, if we should pray vnto him?* and  
 the Prophet *Malachie* chargeth the  
 wicked of his time to haue spoken stout

**Mala. 3:14** words against God in this manner; *Yee  
 haue said, it is in vaine to serue God, and  
 what profit is it that we haue kept his com-  
 mandements, and that wee walked hum-  
 bly before the Lord of hostes? Therefore  
 wee count the proud blessed, euen they that  
 worke wickednesse are set up, and they that  
 tempt God, yea they are deliuered: this is  
 the*

the opinion of the wicked, that the commandements, instructions, and directions of God, carry with them no assurance of good successe: they can deuise and appoint more safely and more profitably for themselues. But God saith to the righteous that hearken to his courses, and follow his commandements, that when hee hath done according to iustice and goodnesse, both to the one sort, and to the other, *then shall you re-* Mala. 3. 18  
*turne, and discerne betweene the righteous and wicked, betweene him that serueth God, and him that serueth him not.* Gods iudgement shall make a sensible difference betweene them, while the wicked miscarry and perish, that despised his counsel: & the godly prosper that follow his counsell. For of all the counsel, and of all the commandements of God, the Prophet *Dauid* saith, *By them is thy ser-* Psa. 19. 11  
*uant made circumspect, and in keeping of them there is great reward.* For when a man doth honour GOD by his obedience, as a iust commaunder, and a wise aduiser: then out of his goodnesse hee furthereth and strengtheneth that good successe that dependeth vpon his rule.

Hear-

Hearken then vnto the voyce of God, follow his holy direction, and all things shall goe well with thee.

*The words  
of the pro-  
mise are  
fited to his  
owne pre-  
sent bur-  
dens.*

But let vs looke to the words of this promise, *And he shall nourish thee, hee will not suffer the righteous to fall for ever.* The promise hath two parts. The whole is deliuered by *Dauid* in such words, as might most fittely answer to those burdens, that at that time lay most heauie vpon his owne soule: that, as hauing recouered comfort to himselfe, he instructeth others to seeke the like: so instructing others how to winne their comfort, hee might together confirme his owne more and more.

*Which were  
two, one  
was pouer-  
ty and wat.*

Now the burthens that at that time were most heauy to *Dauid*, were two: first, pouertie and want of necessaries for him and his followers: secondly, a great fall from the honour that he lately enioyed in *Israel*. His pouerty appeareth plainely in the historie of his troubles. When *Ionathan* by his arrowes gaue him warning to flie, he left all that hee had, and came in bare estate to the house of *Ahimelech* the Priest, and of him obtained the sword of *Goliath* (for hee

hee brought not with him, for haste, so much as a weapon of his owne) and certaine loaves of shew bread for him and for his men. From thence he fled to *Acchish* king of *Gath*, but durst not staie there. Then came he into the wild countrey of *Juda*, a place of no plenty: there his number increased daily to the increase of his necessitie: and the inhabitants became his enemies, not relieuing his want, but betraying him and his haunts to *Saul*. Where while he stayed, there fell out a notable thing, that sheweth how pouerty pinched him. There was a certaine rich man named *Nabal*, that sheared his sheepe, and prepared great cheere for his shearers. To him *David* sent tenne yoong men with this message giuen to them; *Goe to Nabal, 1.Sa. 25.5. and aske him in my name how hee doth, and thus shall you say for salutation, Both thou and thine house, and all that thou hast be in peace, wealth, and prosperitie. Behold, I haue heard that thou hast shearers: now thy sheepe heards were with vs, and wee did them no hurt, neither did they misse anie thing all the while they were in Carmel: aske thy servants, and they will shew thee.*

*Where-*

*Wherefore let these yong men finde fauour in thine eyes ( for wee come in a good season ) giue I pray thee what soeuer commeth to thine hand, vnto thy seruants, and to thy sonne David.* This petition, to beg from a churles dinner, fauoureth of no great abundance : and when he was repulsed of *Nabal*, and his yoong men returned empty, bringing nothing to him from *Nabal*, but churlish words, he became sodainly intraged, and armed foure hundred men, and went that euening with them, with resolution to slay the churle, and all that belonged to him before the morning, which hee had certainly done, if hee had not beene met, and staied in the way by *Abigail* the prudent wife of *Nabal*. Now wee knowe what maketh the lion to roare, and the wolfe to be furious, euen hunger, when they seeke for their prey. And had not *David* beene at that time a hungry lion, if his state without touch of want could haue borne that repulse of *Nabal*, hee could neuer haue resolved vpon so violent and cruell a course. This historie most clearely sheweth, that at this time a heauy burden of a poore estate pressed his

his soule. Therefore in setting downe this promise, hee vseth words of incouragement to others, that agree fittely with his own condition, and serue conueniently to confirme his owne hope.

And as hee was poore, so also he was fallen from the honour that hee lately enjoyed in *Israel*, and in a manner lay dejected at the feete of his enemies, to be trampled vppon. For hee had beene a great man in the Court of *Saul*, and in the eyes of all *Israel*. First in his Fathers house, and in the midst of his brethren, by *Samuel* sent of God, hee was annointed to be King in *Israel*. Secondly, when the euill spirit, sent of God to vex *Saul* did inuade him, and he was in the fits of his furie, then *Dauid* was sent for to the Court, and plaied on his Harpe before *Saul*, and procured him ease, and a ceasing of his fits, for the euill spirit departed from *Saul*. Thirdly, when a battell was betweene *Israel* and the *Philistims*, and there came forth daily, out of the hoste of the *Philistims*, a mighty man named *Goliath*, of the town of *Gath*, and defied *Israel*, from whom al the people fled: then *Dauid* accepted the

*His other  
burden was  
a fall from  
his former  
honour.*

1. Sa 17. 7.

the *Philistims* challenge, and slew him, and put away the shame from *Israel*, for which honorable fact, the women praised him in their Song, saying, *Saul hath slaine his thousand, and David his tenne thousand*. Fourthly, *Saul* made him a captaine ouer a thousand men, and whither soeuer *David* led them forth, he behaued himselfe wisely, and valiantly; for the Lord was with him, and made him to prosper, and all *Israel* loued him. Lastly, *Saul* gaue him one of his daughters to wife, and hee became the Kings sonne in lawe: and hee did eate meate at *Sauls* Table: and *Jonathan Sauls* sonne, made a true league of amitie with him, and all the gallants of the Court regarded him. Such had beene the standing of *David* in a loftie height of honour.

And now from this height of honour, he was fallen low into contempt before his enemies. For, from his house, his wife, his deare friend *Jonathan*, from the Court, the Cittie, and the Tabernacle; from his honourable office, companie, and estate, hee was glad to flie, and to flie into the wilderness, into woods, and caues and holes to hide his head; where

where the company that he had, resembled the place in basenesse. For (besides those of his fathers house) there gathered vnto him, men that were in trouble for their euill deeds, that brought them within danger of law: men that were in debt, and owed more then they were worth, and durst not shew their heads: & men that were troubled in mind, oppressed with sorrow, affrighted with feares: this was his companie, as it were the skumme of the people, a rout of lawlesse ones. He was in the Kings displeasure: and the Kings cares were euer open to all malicious and slanderous reports made against *Dauid*: and vpon euerie discoverie of *Danids* abiding in any place, *Saul* was euer running forth with his armie against him. Thus was he fallen from that height of honour in which sometimes hee stode. And the promise of Gods helpe, and of ease from God, that hee giueth to them that cast their burden vpon GOD, hee deliuereth and putteth downe in such words as are fitly answerable to his owne present condition, fallen into such disgrace (*hee will not suffer the righteous to fall for ever*) that

P p

while



while he giueth to other men a rule, how to recouer comfort in their afflicted estate, hee might withall confirme his owne conceiued comfort more strongly.

## CHAP. XXXIII.

*The first  
part of this  
promise is  
the poore  
mans pro-  
mise.*

**B**VT forasmuch as he deliuereth this promise for the encouragement of others, let vs so handle it, as that others may see their interest in it. *And hee shall nourish thee, he will not suffer the righteous to fall for euer.* This promise falleth of it selfe into two parts, the first is in these words, *And he shall nourish thee*: the second is in these words, *He will not suffer the righteous to fall for euer.* The first part of this promise meeteth with the burden of pouertie and want in this present world, and therefore may be called the poore mans promise, who doeth not looke high about the point of nourishment, and doeth not complaine except he feelesome want thereof. In the poore mans house are not heard the complaints,

plaints that great men make, as that the King frowneth vpon him, and hee is forbidden to come into his presence: that his child is stollen from him, and meanelly married against his liking: that hee hath lost a great estate by the wracke of such a ship, by the breaking of such a tradesman, and by the falsehood of such a seruant. These and such like are the complaints of great men, and neuer heard in poore mens houses, but their complaints are commonly these: I am not able to pay my debt, I am not ready to pay my rent, and I feare to be cast into prison for the one, and to be throwen out of my house for the other: I haue no prouision against the colde winter, nor money in my house to make prouision: the raine beates in at euery corner of my house, and I am not able to repaire it: my wife, my selfe and children want both meate and clothes, and winter comes on vpon vs: and these hard times affoord much expence, and little getting: charitie is become cold, and her benumbed hands now giue no almes: Iustice also is growen very sleepe, and scarce holdes vp her head to

reckon with the labourer, and to giue him his hire: and how wee shalbe fed, clothed and nourished, I can not tell. These are the poore mans complaints, and this promise meeteth with these complaints, and assureth nourishment, and therefore it may very well be called the poore mans promise.

*God will  
nourish his  
poore that  
attend vpon  
his hand.*

*He sendeth  
enough for  
all in gene-  
rall.*

*Gen. 9. 2.*

For the truth of this promise, that God will nourish them that cast their burden of want vpon him, that is, attend reuerently in well doing vpon his hand for maintenance, it appeareth plainly by the Lords bountie, hee gaue vnto *Adam* and vnto his posteritie, all the fruites of the earth, and all the hearbes of the field, hee gaue vnto *Noah* and to his sonnes, all liuing things that breede and liue, either in the aire, or vpon the land, or in the sea: this large grant is regiltred by *Moses*, saying, *The feare of you & the dread of you shall be vpon every beast of the earth, and vpon every fowle of the heauen, on al that moueth on the earth, and vpon all the fishes of the sea: into your hands are they deliuered, every thing that moueth and lineth shall be meate for you, as the greene hearbe haue I giuen you all things.*

things. Heere is prouision inough, feare not want: the great depths of the sea, the spread plaines of the earth, and the vast compasse of the aire, are Gods store houses, filled with foode and prouision of all kindes for thee: so that there must be no fish in the sea, no fowles flying through the aire, neither hearbe, fruit nor beast vpon the face of the earth, if there be no foode for thee. Yea all liuing creatures must want foode before man can want foode, because euen all those other creatures are appointed and giuen to man to be his foode.

But thy present pouertie maketh thee to say, thou fearest not but God will alwaies send inough for all, but thou seest that craft, couetousnes, and oppression gather such superfluous abundance into some mens hands, that thou art afraid, lest that out of that sufficient store that God doeth send for all, thou shalt not be able to get a sufficient portion for thee and thine. Thou confessest that God in this world, as a great Lord in his familie, maketh prouision and allowance fully and plentifully: but men as vnfaithfull stewards, make vnequall di-

*God send-  
eth inough  
for all, but  
couetousnes  
intercepteth  
it, and the  
poore can-  
not get their  
part.*

uisions; and some haue to much, to serue  
euen their intemperate and immoderate  
lusts; and others haue too little to serue  
euen their necessarie vses: and therefore  
though thou fearest not but God will  
send, yet thou fearest how thou shalt get  
sufficiencie.

*God giueth  
his giftes  
by a parti-  
cular provi-  
dence to  
euery one.*

To cheate thy heart against this feare,  
know that God, sending his blessings,  
sends them not blindely: as also when  
he taketh them away, he doeth not take  
them away blindely: but both in giuing  
and taking away, hee appointeth who  
shall be filled, and who shall remaine  
emprie, by a prouidence reaching par-  
ticularly to euery person, both great and  
small. Therefore doeth he challenge it  
to be his worke, when any becommeth  
rich, or remaineth poore, when any is  
filled with his blessings or remaineth  
emprie: and the faithfull doe so acknow-  
ledge it. *Hanna* the mother of *Samuel*  
1. Sam. 2. 7. saith of him, *The Lord maketh poore, and  
maketh rich, bringeth low and exalteth.*  
Yea God doeth challenge it to be the  
worke of his hand, guided by iudge-  
ment and mercy, for the good of his  
Saints and seruants, that feeling their  
wants,

wants, doe seeke their maintenance of him, casting this their burden vpon him, as they haue before beene taught, The Prophet *Esay* testifieth so much plainly vnto vs, hauing these words. *Thus saith the Lord God, behold, my seruants shall* Esay 65.13  
*eate and you shall be hungry (he speaketh to idolaters) behold my seruants shall drinke, and yee shall be thirstie: behold my seruants shall reioice, & yee shall be ashamed.* So that if thou continue to serue God faithfully in thy place, thou shalt bee nourished, and hee will fill thy heart with foode and gladnes, when wicked men shall want: yea the Prophet *Dauid* knowing the care that God hath of his, is bold to say, *In the daies of famine, they* Psal. 37.19.  
*shall haue enough.* Yea God will performe this, the godly poore that depend vpon him, whē he is rich & wealthy, that seem to haue the world at will, & to be Lords of plentie and abundance, shall want and suffer penurie as the blessed virgin *Mary* the mother of our Lord *Iesus*, out of her obseruation, testifieth in her holy song, saying, *Hee hath filled the* Luke 1.53.  
*hungry with good things, and sent away the rich empty.* Consider these things, and

thou shalt see, that hee that sendeth inough for all in generall, will send also inough for thee in particular: and he that sendeth it for thee, will also conuey it to thee, & so conuey it that thou shalt receiue it, and vse it, and shalt be nourished with it, and see his goodnesse, and haue cause to praise him for thy portion, when others of wealthier estate, shall want, or in their abundance shall not be kindly nourished, their abundance prouing vnto them, as the dainty Quailles proued to the lusting *Israelites*, wherwith they were choked while they fed vpon them.

For a perfect conclusion of this discourse, that God will nourish them, that in their wants doe wait vpon his hand for their food and maintenance, I will adde that diuine sermon of our Sauour *Christ* in the Gospel of Saint *Mathew*,  
 Mat. 6. 25. *I say vnto you, be not carefull for your life, what yee shall eat, or what yee shall drinke, nor for your bodies, what you shall put on: is not the life more worth then meat? and the body then raiment?* His Argument is this, God hath giuen vs our bodies more worth then clothes, and he hath  
 giuen

giuen vs our life more worth then meat :  
 and finding him bountifull in bestow-  
 ing the greater things, why should wee  
 distrust his goodnesse in the smaller  
 things? Then follows in the same place,  
*Behold the fowles of heauen , for they sow* Mat. 6. 26.  
*not, neither reape, nor carry into the barns,*  
*yet your heavenly father feedeth them : are*  
*ye not much better then they ? which of*  
*you by taking care is able to adde one cubit*  
*unto his stature?* His arguments in these  
 words are two , the first is this , : God  
 feedeth those creatures , to whom hee  
 hath giuen no skill at all to make proui-  
 sion for themselues , and they are also  
 vile and of no price in his sight : then  
 why should we that are precious in his  
 eies , and to whom hee hath also giuen  
 meanes and skill to make prouision, and  
 to lay vp for our vse , why should wee  
 distrust his goodnesse ? His second ar-  
 gument is this : our distracting care can  
 effect nothing , therefore it is vaine for  
 vs to take care : and it is good and safe  
 quietly to rest vpon him. He addeth fur-  
 ther in that speech, *And why care yee for* Mat. 6. 28.  
*raiment ? learne how the Lillies of the field*  
*doe grow, they labour not, neither spin, yet*  
 F



*I say vnto you, that euen Salomon in all his glory, was not araid like one of these: wherefore, if God so cloathe the grasse of the field, which is to day, and tomorrow is cast into the ouen, shall hee not doe much more vnto you, O yee of little faith? For apparrell, one part of our care, his argument is as before for food: God beautifullly clotheth the grasse, that hath not skill to prouide or fashion apparrell for it selfe, and it is also vile in his sight: then why should wee that are precious in his sight, and haue both meanes and skill to prouide and fashion clothes for our backes, why should wee distrust his*  
**Mat. 6.31.** *providence. Lastly, he addeth, Therefore take no thought, saying, what shall we eat? or what shall we drinke? or wherewith shall we be clothed? (for after these things seeke the Gentiles) for your heauenly father knoweth that yee haue neede of these things: but seeke yee first the kingdome of God, and his righteousnesse, and all these things shall bee ministred vnto you. His arguments, for foode and clothes together, to perswade vs to rest vpon God are these: it is heathenish to take such care for these thing, therefore it is vncomely*

comely for Christians to take such care. Secondly, the giuer of all things, that careth for vs, knowes our wants, therefore wee neede not to afflict our selues with care for them. Lastly, the sure way of obtaining these things at the hands of God, is (not to take thought for them but) in our calling to obey God in righteousness, that hee may reigne in our hearts. If we take care of this, then God without our care will prouide vs of all necessities. Such is the Diuine sermon of our Sauour *Christ*, assuring vs that God will nourish vs.

CHAP. XXXIIII.



WE haue considered the first part of the promise in these words, *And he shal nourish thee*: which I call the poore mans promise, that desireth nourishment, and therewith resteth contented. The second part of the promise followeth in these words, *He wil not suffer the righteous to fall for euer*. These words answer aptly to his fall from that height

*The second part of the promise.*

height of honor, wherein he lately stood in *Israel*. And being by him deliuered to other cares, it serueth them more generally, to assure them of recouery from euery fall. And therefore it may well be called the common promise, giuen for the comfort of all men, that are borne downe by, and fallen vnder the weight of any burden.

*How many  
kindes of falls  
there be.*

For the better vnderstanding of this promise, let vs consider of the falls that Gods seruants doe vsually take, which are many, not onely in number (their particular being reckoned) but also in kind (the seuerall sorts being counted:)

**Pro. 24. 16.** *Salomon saith, A iust man falleth seauen times a day, & riseth againe, not so often falling still in the same kind, but diuersly falling in seuerall kinds, and obtaining helpe to rise againe from euery fall: and these many falles may be reduced vnto two generall heads, for either a man falleth into sinne, or hee falleth into some misery and trouble that sinne maketh our life to be subiect vnto. And vnder these two names of sinne and misery, we will speake of these falles, and consider how true this promise is, that GOD will*

will not suffer the righteous to fall for euer.

The first of these falles, is our falling into sinne. For the commandements of God, being (as so many paths) beaten out before our faces, for vs to walke in,

*One kinde of fall, as to fall by sin.*

he that keepeth them, is as one that walketh vprightly with God : and hee that transgresseth and breaketh them, is as one that stumbleth in his way and falleth downe flat, to his great danger.

Therefore doe we call *Adams* sinne, the fall of *Adam*. Therefore doe we call the lighter errours of the Saints their slidings, and their grosser errours we call their falles. And this name of fall is giuen to the sinne that we commit by the

Prophet *Hosea*, saying, *O Israel, returne vnto the Lord thy God, for thou hast fallen by thine iniquity.* This is a dangerous kinde of fall, whereof it behoueth vs to

*Hos. 14. 1. This kinde of fall is most dangerous.*

take great heede. *Heli* the Priest fell from the seat whereon he sate, & brake his necke : *Ahaziah* the sonne of *Ahab* King of *Israel*, fell thorow the Lattise-window in his vpper chamber, and brused his body, whereof he died. Yet is not such a fall, as either of them haue taken,

any

any thing neere so dangerous, as to fall into sinne. This fall of sinne made the Angels fall out of Heauen, and out of the fauour of God irrecoverably. And it made our first parents fall out of Paradise, and from that blessed estate of innocency and immortality wherein God created them. And many of their posterity, by falling into sinne, doe fall from God, and sinke downe into hell, and there perish eternally. It behouethall men therefore to take heed of it, as the

1. Cor. 10. 12. Apostle aduiseeth saying, *Let him that standeth, take heede lest hee fall.* There is no man of so sure footing, that can walke stedily in Gods commandments, without sliding and falling: for as

Iam. 3. 2. Sant James saith, *In many things we sinne all.* And the more weake our footing is, the more warily we had need looke vnto our waies, that as much as is possible, we may escape falles: especially considering how dangerous it is, in this kind to fall.

*He raiseth  
by repen-  
tance them  
that are  
fallen by  
sinne.*

But yet such is the mercy of God, that he will not suffer the righteous to fall for euer, but in due time, hee will raise vp them by repentance that are fallen by  
their

their finnes. To which end hee giueth vnto vs his word, that teacheth vs the way whetein we should goe: and sendeth vnto vs his messengers with that word in their mouthes, that they may be our guides: to that end he prepareth our eares for the hearing, and our hearts for the vnderstanding of that word, that we may learne and profit thereby. After this he humbleth our will and bringeth into order all our affections, that our knowledge may not be idle, for want of willing obedience. And because neither knowledge nor williugnesse are able (by reason of our weaknesse) to effect any thing without him, he also strengthneth vs, and worketh in vs what hee would haue wrought by vs. As the Apostle speaketh. *It is God which worketh in you both the will and the deede out of his good pleasure.* Thus he proceedeth in his good worke to raise vp by true repentance, them that were fallen by their finnes. And to assure vs thereof, that we may with comfort hope for the helpe of his grace, when our weaknes hath made vs fall into sinne. Hee hath giuen vs many gracious promises. For thus hee  
faith

Plu. 2.13.

Psa. 32.8.

*saith in the Psalm, I will instruct thee and teach thee in the way that thou shalt goe, and I will guide thee with mine eie.*

Ier. 31. 33.

*Thus hee promiseth in the Prophecy of Ieremy, I will put my law in their inward parts, and write it in their hearts. And thus hee speaketh by the Prophet Eze-*

Eze. 36. 25.

*kiel. Then will I powre cleane water upon you, and you shall be cleane; yea from all your filthinesse, and from all your idols will I cleanse you: a new heart also will I giue you, and a new spirit will I put within you: and I will take away the stony heart out of your body, and I will giue you a heart of flesh: and I will put my spirit within you, and cause you to walke in my statutes, and yee shall keepe my iudgements and doe them.*

These and many such gracious promises hath God giuen vnto vs, to assure vs, that when the righteous fall into sinne, hee will raise them vp againe by repentance. Hence haue issued the calling of the Gentiles, and the conuersion of all vnbelecuers, that for many succeeding ages liued in ignorance and sinne, and yet in the end obtayned mercy to returne to God by repentance. Hence hath issued the regeneration and new birth

birth of the Saints, that being originally shut vp in vnbeleefe, and naturally dead in trespasses and sinnes, haue beene quickned by Gods grace, and begotten againe by the word of truth to be the first fruits of his creatures : and by his mercifull worke haue been brought out of darknesse vnto his glorious light, to liue thenceforth, not as children of darknesse and of the night, but as children of the light and of the day. Hence hath this issued, euen that God will not suffer the righteous to fall for euer : and from their daily slidings hee doth raise them, that when they haue sinned as *Adams* children, they may repent and amend as the children of God. The Prophet saith in the Psalme, *The secret of the Lord is reuealed to them that feare him, and his couenant to giue them understanding.* Let the righteous therefore, that either finde their owne ignorance, in mischoosing their way, or feeble their owne weakenesse in walking in their way, let them pray vnto God for grace, that he will not suffer them to erre, and fall for euer : and let them say vnto God with the Prophet, *Teach mee thy way O*



*God, and leade me in a right path.* This is the first kinde of fall to fall into sinne, and it is the worst, because it draweth with it the second kinde of fall, which is to fall into misery.

## CHAP. XXXV.

*The second  
kind of fall  
is to fall in-  
to miserie  
for sinne.*



*These mis-  
eries are of  
two sortes  
inward and  
outward.*

THE second kinde of fall, in which God will not suffer the righteous to fall for euer, is an effect of the former, produced by the iust iudgment of God, namely a falling into misery. This kinde of fall, mankinde had neuer beene acquainted withall, if they had not taken the first fall, for if man had neuer sinned against God, God would neuer haue suffered man to haue felt any misery. This kind of fall into misery is of infinite variety, no man can number the severall miseries and troubles, that sinne hath made our life subiect vnto: yet they may be reduced to two general heads, for either they are iudgements vpon the inward man, inward miseries

series and afflictions vpon the soule : or else they are outward iudgements vpon the outward man, in outward things that touch not the peace of the soule.

The inward iudgements and miseries, *what are these inward miseries and iudgements* which follow the fall into sin, and wherinto for sinne man falleth, are either the blinding of our vnderstanding, and the hardening of our heart, often inflicted as punishments of foregoing sinnes (and such was the iudgement of God vpon *Pharao*, whose heart God hardened, and such a iudgement and misery the *Apostle Paul* telleth vs the Gentiles fell into as a punishment of precedent sins when he saith, *wherefore also God gaue* Rom. 1.24. *them vp to their hearts lusts, vnto uncleannesse, to defile their owne bodies betweene themselues.* And in many more words he recordeth that iudgement) or they are those feares and terrours of heart, that cast vs downe from hope, that empty our soules of comfort, fill them with feares, and make vs as it were to stagger, shrinke, and fall in our faith: of this kind is that iudgement that God threatneth by *Moses*, in these words, *the*

- Deu. 2, 28. *Lord shall smite thee with madnesse, and with blindnesse, and astonishment of heart, when a man is amased and confounded with his feares, that hee knoweth not which way to turne him for comfort and helpe, and deepe fallen into this miserie were they whom Esay speaketh of saying. The sinnes in Sion are afraid, a feare is come vpon the hipocrites: who among vs shall dwell with the denouring fire? who among vs shall dwell with the euerlasting burnings:* They conceiued no otherwise of God then of a consuming fire, and therefore feare possessed altogether their hearts, hope vanished, faith had no abiding there. And all these inward miseries, falling immediately vpon the soule, and the facultie thereof, tend chiefly to this, to ouerthrow our faith, & by decay of it to ouerthrow vs, for faith is the firme standing of our soule, grounded vpon the assurance of Gods mercy. Therefore doeth the Apostle
- Esay 33. 14. *Watch you, stand fast in the faith, quit you like men, and be strong.* Because he that hath the stronger faith, standeth the more strong and steadfast, and hee that hath the weaker faith,
1. Cor. 16. 13. *standeth*

standeth more weakely and loofe, and  
 thoug the faith of the Saints of God,  
 once giuen vnto them, neuer totally de-  
 caiecth, (for as the Lord *Iesus* saith, hee  
 praied for the continuance and confir-  
 mation of *Peters* faith, to whom he said,  
*I haue praied for thee, that thy faith faile* Luke. 22.  
*not.* So he praied for all his chosen ones 32.  
 that belecue in him, when he said to his  
 father. *I pray not for these alone, but for* Iohn. 17.  
*them also, which shall beleene in mee tho-* 20.  
*rough their word*) Yet the faith of the  
 Saintes suffereth sometimes an eclipse or  
 deceasing, & at some other times an in-  
 creasing whereby as in the increasing of  
 their faith they stand fast and are full of  
 comfort, so in the deceasing of their faith  
 their footing becommeth slipperie, and  
 they take many sore falles, & feeble their  
 hearts oppressed with feare: as it was  
 with *Dauid*, when he cried out, *My God* Psal. 12. 1.  
*my God, why hast thou forsaken mee, and*  
*art so far from my health, and from the*  
*words of my roaring.* And when he com-  
 plained at another time, saying, *Mine* Psal. 55. 4.  
*heart trembleth within mee, and the ter-*  
*rors of death are fallen upon mee: feare*  
*and trembling are come upon mee, and an*  
 Q 3 horrible

horrible feare hath covered mee. In this manner, their faith at that time being in the wane, the righteous oppressed with a weight of anguish and feare, doe often fall through the shrinking of their faith, and feeble themselves sore bruised in their soules.

He raiseth  
them up  
that are  
fallen into  
these in-  
ward mis-  
eries.

But yet such is the mercy of God that he doeth not suffer the righteous, being fallen into these inward iudgements and miseries, to fall for ever. And if it be a blinded vnderstanding, or a hardened heart, that they are fallen into, he raiseth them up out from a blinded vnderstanding by sending the knowledge of the truth. As the Lord Iesus sent Paul among the ignorant Gentiles with this commission, *I send thee to open their eyes, that they may turne from darkenes to light, &c.* And he raiseth them up from hardness of heart, by mollifying their hearts, as hee promiseth by Ezekiel, saying, *I will take away the stonie heart out of your body, and I will give you an heart of flesh.* And if they be fallen into any feare and terror of conscience, he raiseth them up by repairing their faith, and by reuiuing their comfort. To that end he bringeth

Acts. 26. 18

Eze. 36. 26.

to their remembrance the large promises of his grace, the boundles measure of his mercy, the riches of his free & vnchangeable loue: and then doeth hee make them remember, that they haue a mediator that died for their sinnes, and rose againe for their iustification, and ascended into heauen to prepare a place for them, and sitteth on the right hand of his father, in highest fauour and greatest authoritie, to make intercession for them, continually vrging the vertue of his death and bloudshedding, that hath taken away the sinne of the world, who is the prince of peace, that hath made their peace, and is that beloued sonne in whom the father is well pleased, making vs accepted in that his beloued. To the same end doeth he spread the beames of his louing countenance, and cause the light thereof to shine within their consciences, sending downe the spirit of adoption into their hearts, to beare witness with their spirits, that they are the sonnes of God: so raking together the sparkes of their almost smothered faith, from among the cold ashes of anguish and feare, where it lay deepe couered,

giuing heate and life vnto it with the warming fire of his comfort: so that they begin to lift vp their heads, and to reioice their hearts, and to shake of their their sorrow and feare, and to glorie in

Luke 1.46 God, saying with the blessed virgin, *My soule magnifieth the Lord, and my spirit reioiceth in God my Saviour.* And with the

Psal. 30. 11. Prophet David, *Thou hast turned my mourning into ioy, thou hast loosed my sacke, and girded mee with gladnes.* And that God doeth thus, not suffering the righteous to fall and languish in these inward miseries for euer, besides the experience of Gods elect, daily renewed with light and grace, and daily refreshed with comfort and peace, the scriptures also doe testifie it to be the gracious manner of Gods dealing with his cho-

Psal. 147 3. sen. The Prophet saith of him. *Hee healeth those that are broken in heart, and bindeth vp their soares.* These words can be referred to no other worke of God: for the more sure and full performance whereof, God sent his sonne into the world, who came to call sinners vnto repentance, and to seeke and saue them that were lost, giuing repentance vnto  
Israel

Israel and remission of finnes, so lifting vp them that were fallen downe, by any inward iudgement of God, any way punishing them in their soules for their first fall into sinne.

This was the inward miserie, vpon the inward man, whereunto men fall that haue fallen into sinne. There is another miserie into which men fall for their sins, God in his iust iudgement thrusting them forward, which I call outward misery, because it is not the stroke of the heart, though the heart afterward be griued for it. This kinde of outward misery into which men fall is full of varietie, & vnder one head there are diuers branches contained: for some of these fall vpon vs by the good worke of God to trie vs, to exercise our faith, to correct and humble vs: and some doe fall vpon vs by the malice and iniustice of men and Angels, to ouerthrow vs in our faith or our pietie (as the diuell hoped by Iobes losses to make him blaspheme God) or at the least to vex and griue vs, and to make vs murmur: so differing in regard of the author from whom they come, and of the end for which they come

*What are  
the out-  
ward mis-  
eries where-  
unto men  
fall.*



come. They differ also in regard of the  
 subiect matter of them, for some of these  
 outward miseries happen to vs in our  
 name and credit, wounded and impaired  
 by lying, slander, and the spite of  
 euill tongues: or they happen to vs in  
 our bodies, & reach euen to the danger  
 of our liues, by sores and sickeneses, by  
 blowes and bruises, by maimes and  
 woundes: or they happen to vs in our  
 estate & goodes, when we are deceiued,  
 robbed, spoiled, & deposed from offices  
 of profit and worship: or they happen  
 to vs in our libertie, when we are banish-  
 ed from our native countrie, or confined  
 to some restrained boundes which wee  
 must not passe, as *Salamon* confined  
*Shemei* to his house in *Ierusalem*, or we  
 are committed to some prison: or they  
 happen to vs in our friends, by death ta-  
 ken away from vs, that were our main-  
 tenance, our countenance, our credite,  
 and safegard; and they being remoued,  
 we are left naked and Orphans in a pittie-  
 les world. By which outward miseries  
 (of so great and greater varietie) we fall  
 from estimation and loue of the people,  
 from health, strength, and beautie, from  
 riches

riches and plentie, from freedome and libertie, from comfort and refuge, into suspicion and an euill name, into weakenes and leanenes, into pouertie, thraldome, and much contempt: and aduantage is giuen vnto our aduersaries, to insult and glory ouer vs, and many men haue beene dangerously bruised with such falles of this kinde.

But yet such is the mercy and goodness of God, that hee will not suffer the righteous (fallen into these miseries) to fall for euer, but in due time he will raise them vp, and deliuer them. *God raiseb them that are fallen into these outward miseries.* The slander of *Susanna* was wiped away, and shee was discharged of the fowle imputation, laied vpon her by the wicked Elders, with honorable repaire of her credit. The imprisonment and affliction of *Ioseph* after some yeares was done away, and he was brought forth and made a great commander in the land of *Egipt*. *Iob* was spoiled of his goodes, robbed of his children, miserably afflicted in his body, and brought most low, for hee could not fall more low, and liue; but God did graciously restore *Iob* in all his losses, and he ended his daies in honor

3. Cor. 1. 8

honor and peace. *Mordechai* and the *Jewes*, by the wicked deuise of *Haman*, were fallen deeply into contempt and danger of death, yet by the meanes of *Hester* it pleaseth God, to cast downe their enemies into destruction, and to raise vp the *Jewes*, both to repaired credit, and to secured life. Saint *Paul* confesseth writing to the *Corinthians*, that being in *Asia*, hee was with afflictions and sicknes, *Pressed out of measure, passing strength, so that he altogether doubted euen of life, yea he receiued the sentence of death in himselfe.* But when he was fallen and brought so low, God raised him vp by restoring health, and would not suffer the righteous Apostle to lie for euer, as also he confesseth in the next words, saying, *God which raiseth the dead, deliuered me from so great a death, and doeth deliuer me, in whom I trust that he will yet deliuer me.* I might easily fill many leaues with examples of the rightsous seruants of God, whom being fallen into these outward miseries, hee mercifully raised vp but I will forbear, and remember only a testimonie or two, that manifestly shew, how God in these, as in other kindes

kindes of falles, though hee suffer the righteous to fall, yet he doeth not suffer them to fall for euer, but will raise them vp and reduce them to a better estate. Heereto pertain the words of *Eliphaz*, speaking of the almighty. *He maketh the* Iob. 5. 18.  
*wound and binderh it vp, hee smiteth and his hands make whole: hee shall deliuer thee in six troubles, and in the seuenth the euill shall not touch thee: in famine he shall deliuer thee from death, and in battell from the power of the sword. Thou shalt be hid from the snare of the tongue, and thou shalt not be afraid of destruction when it cometh: but thou shalt laugh at destruction and death, &c.* If God send the euill, he will send the remedie: if he send danger, he will send deliuerance: if hee affright with feare, hee will comfort with saluation: if he cast downe, he will raise vp againe, and will not suffer the righteous to fall for euer. And he will doe this not at one time alone, but at all times: not in one manner of miserie alone, but in all kindes of miseries. The Prophet *David* saith of this mercifull worke of Gods hands raising vp out of miseries. *Great* Psal. 34. 19.  
*are the troubles of the righteous, but the*  
*Lord*

*Lord deliuereth him out of them all,*

*If not in  
this life, yet  
most cer-  
tainly after  
this life.*

Esay 57.1

And if happily this be not effected in this world, and during this life, yet most certainly God doth raise vp the righteous that were false, and frees them from all, both outward and inward miseries in an other world, and after this life. The Prophet *Esay* doth tell vs, that when the righteous perish (for so the world censureth their death) and when mercifull men are taken away, then *the righteous is taken away from the euills to come* their death is a full deliuering of them from all troubles, and therefore a lifting of them vp from all the miseries into which they were fallen. And for prooffe hereof, it is most cleere, that the Lord *Iesu* reporteth of the poore *Lazarus*, in the gospel of Saint *Luke*, that man was fallen lowe into the pit of pouertie, so that hee was compelled to begge for his maintenance at other mens doores: and he was fallen as deepe into the gaping gulfe of sicknesse and diseases, for hee was full of sores, and the dogges licking him were his best leeches, his pouertie could not purchase the helpe of any other (to cure him) in this world. And during this life  
he

he was neuer raised vp from this fall, and yet God did not suffer him to fall for euer. For at the last hee died, then ended all his miseries, then came glorious exaltation, for *he was carried by Angels in* Lu. 16. 22.  
*to Abrahams bosome.* Where, of his entertainment (farre differing from his late condition in this world) *Abraham* said to the rich man, *Now is he comforted as*  
*and thou art tormented.* So that if GOD doe not raise the righteous from these miserable falles while they liue, yet hee will surely doe it after death: and if hee doe not exalt them, and set them vp on high in this world, yet he will surely lift them vp, and exalt them in the world to come, and place them together in the heauenly places, farre aboue the reach of all miserie (where *there shall bee no more* Reuel. 21.  
*death, neither sorrow, nor crying, neither shall there be any more paine*) and where among the queeres of holy Angells, and in the midst of all true and eternall delights, they shall for euer reioyce and praise god. For of gods house, where the righteous departed shal haue their dwelling places for euer, *Dauid* saith, *In thy* Psal. 16. 11  
*presence is the fulnes of ioy, and at thy right*  
*hand*

*and there are pleasures<sup>o</sup> for euermore.*  
 Thus haue you heard how GOD will helpe the weary and laden, that cast their burden vpon him, he will nourish them that want, and raise vp them that are fallen.

## CHAP. XXXVI.

*The conclusion of all.*



Now let vs for a Conclusion, Consider wherfore these promises were added. Euery one may readily perceiue & vnderstand the purpose of the Holy-ghost in it: namely, to incourage men to practise the aduice giuen them in the precept before, knowing, and assured by these promises, that their labour shall not bee in vaine. Then let vs make such vse of these promises, and seeing God will nourish his poore that wait vpon his hand, and will raise vp his righteous seruants that craue his helpe, and though he see, and suffer them to fall, yet wil not suffer them to fall for euer: Let vs come vnto him  
 with

with our burdens, and call to this strong helper to ease vs, to whom the Prophet truly saith in the Psalme, *Thou Lord hast not failed them that seeke thee.* They that trust to other helpes, euen to helps that are in their owne hands, being men of power, likely to breake thorow all difficulties, they shall misse: but they that seeke help of the Lord, and cast their burden vpon him, shall not misse. The Prophet saith, *The Lions doe lacke and suffer hunger, but they which seeke the Lord shall want nothing that is good.* The lion is the Lord of the forrest, he hath strength and courage to catch the prey. Such as bee the strong and commanding lions of the world shall be disappointed, when the sheepe of GODS pasture, seeking vnto him, shalbe fedde and preserued. And the rather seeke him, because he offereth himselfe to bee found; the rather bring your burdens vnto him, because he cal-leth for them. Heare his voice, and take that course, that may turne to your soules peace. God speaketh thus in the Prophetic of *Esay*, *Ho, euery one that thirsteth, come yee to the waters, and you that haue no siluer come buy and eate, come I say,*

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Psa. 9.10.3

Psa. 34.10.

Esay 55. 1.



*say, buy wine and milke without siluer, and with money : wherefore doe yee lay out siluer, and not for bread ? and your labour without being satisfied ? Hearken diligently vnto mee, and eate that which is good, and let your soule delight in fatnesse: Incline your eare, and come vnto me, heare and your soule shall liue. And I will make an euermlasting couenant with you, euen the sure mercies of Dauid. Heere God offereth all mercies, all deliuerance, all saluation; and offereth it freely, without desert, merit, price, or recompence, only if wee will come vnto him, will pray vnto him, hearken vnto him, and rest in him. You therefore that are hungrie, and weake, that are thirstie and faint, that are poore and emptie, that are sicke and pained, that are sorrowfull and heauie, and that are laden and wearie; come vnto the strength of Israel, come vnto the Lord of Hostes, come vnto this mightie and strong helper, that offereth to beare your burdens, and to giue you ease : and after the counsell of the Prophet, *Cast thy burden vpon the Lord, and hee shall nourish thee, he will not suffer the righteous to fall for ever.* And vnto this  
great*

great Lord, our strong helper, euen to  
GOD the Father, GOD the Sonne,  
and GOD the Holy-ghost, three  
Persons, and one immortall  
and only wise God, be  
honor and power  
euerlasting,  
*Amen.*

2.Tim.chap.4.v.18.

*The Lord will deliuer me from euerie euill  
worke, and will preserue mee to his  
heauenly Kingdome: to whome bee  
praise for euer and euer. Amen.*

*Finis.*